VOLUME XXXV.

Order, &c. All these filled with plans for the ottie again prayed that in commencing the year

gan to look over the book ight-eyed, hopeful Future, ons. It was a beautiful record for 1850; and un- s in illuminated letters, our. It contained 365 hiteness, and about them eribable charm. "I will trace here as pure as ttie, and then the thought and her sinful heart, and e might bear some dark t the sweet promise, "My r thee, for my strength is ness," came into her mind r, and imparted a child- od her Saviour. In His no longer to be the idle, had been, but the hum- of Him who said, "Suffer e unto me, and forbid them e kingdom of heaven." nother, calling her to sup- m sleep. Before evening her dream to her father nd salutary was the coun- nd solemn the prayers that altar that night, ere they of another year. H.

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and Natural Philosophy, and in Chemistry, he has given a lucid view of the improvements and discoveries during the century.

Of the progress of Medicine he has given a minute and extended account, probably with the aid of his brother, who was a distinguished physician.

On Geography, Mathematics, Navigation and Agriculture, he has been diligent in his collections.

On the Mechanical and Fine Arts, he has brought together much that is valuable and interesting.

In the second volume he appears in his own favorite studies, and speaks more in *sua persona*. He descants on Mental Philosophy, English Literature and Education, with great ability and discrimination; and has collected much useful information on the remaining topics.

In respect to this country, Dr. M. has collected interesting notices of the distinguished authors and scientific men of the eighteenth century, and was probably among the earliest to form summaries and statistics of our Colleges, Literary Associations, Newspapers and Periodicals.

Dr. Miller survived nearly all the numerous characters, whose names he was called to record, as already distinguished in the eighteenth century.

There is one, however, that remains, the venerable Baron Van Humboldt, whose fame is in both hemispheres, whose last and matured work is truly *cosmical*.

What son of New Jersey or of New England, is prepared to give us a retrospect of the half-century now closing—a gigantic task and requiring the pen of a master. H. D. S.

THE PURITAN RECORDER.

BOSTON: THURSDAY, JANUARY 24, 1850.

The Reawakening.

Notwithstanding the difficulties started by some, on scientific grounds against the resurrection of the body, the mind of the devout believer in Jesus, who is the resurrection and the life, clings to this important article of the faith once delivered to the saints, and ever retained by them. Such minds delight in tracing similar operations of God's power in nature.—This is strikingly instanced in the following beautiful passage by old Tertullian; "Glance at the examples of God's power around you. The day goes down into night, and is buried under universal darkness. The brightness of the world is changed to gloom. All is pale, silent, and still. Thus is the lost light lamented; and yet it revives in all its splendor, with the morning's sun. Winter and summer, seed-time and harvest, return with their toils and fruits. The earth is taught by heaven when to re-clothe the naked trees, to re-paint the flowers, and to re-produce the buried seed. In a word, all creation renews itself—All that thou seest, has been; all that thou hast lost is found again. All death turns to healing. This whole ever-reverting order of things is an attestation to the resurrection of the dead. God wrote it in his works, ere he penned it in letters. He proclaimed it by the powers of nature, before he announced it in words. He first sent thee Nature as an instructress, and afterward sent Prophecy; so that, as a scholar of Nature, thou mightest the more readily give credence to the teachings of prophecy; and the more promptly acquiesce, when thou hearest what thou hast already seen on every side; not doubting that some God to be the resuscitator of the flesh, whom you know to be the restorer of all it rings." "God," adds this eloquent father, "*operates* in parables, as well as speaks in them."

But let us leave the pleasant vale of analogy, that we may climb the solid rocks of truth, and view the clear disclosures of the light of revelation. And here, for the sake of brevity, we will restrict our gaze to one luminous spot, where the stone is rolling from the door of the sepulchre, and the Lord is risen indeed, and is ascending bodily up into heaven. The undoubted fact of the resurrection of Jesus teaches the certainty of his promises as to the resurrection of all the dead. He who thus rose himself, was the first ever raised by divine power from the dead to die no more; and hence he is become "the first fruits of them that sleep;"—and the first fruits is the pledge of the vast harvest to be gathered from a world so thickly sown with mortality. He who thus rose, could not have deceived us, when he promised that in like manner, he would raise up all mankind.

On one occasion, he had preached to the Jews, that even the morally dead should speedily hear his voice and live. And when they seemed incredulous at this announcement, he backs it up with the assurance that he would, by raising up the naturally dead, achieve a far greater matter. "Marvel not at this," he says; "for the hour is coming, when *all that are in their graves* shall hear the voice of the Son of man and shall come forth."

It is in vain to question the possibility of the literal resurrection of the dead; for it is like the work of creation, a mere matter of omnipotent power. How foolish to dispute about what is possible to Omnipotence! or to argue that it can be any harder for the Almighty to raise up for the second time the bodies of men, than it was to raise them up at the first! Nay, rather let our conversation be in heaven, "From whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, according to the working whereby he is able even to subdue all things unto himself."

Railroad Travel on the Sabbath.

The friends of the Christian Sabbath have noticed with pleasure, an order introduced into the Massachusetts Legislature by Mr. Russell of Boston, to inquire into the expediency of prohibiting, by law, the running of trains by railroad corporations on the Sabbath. This matter will soon be discussed by our Legislature, if any serious opposition should be found on the part of many of them to the passage of such a law.

We will not presume in advance, that Massachusetts will so *far* depart from her first and uniform course of legislation in relation to the observances of the Christian religion, as to tolerate the open desecration of the Sabbath by railroad corporations. As a Christian people, we take pleasure and pride in the legislation and laws of Massachusetts in regard to this holy day. In the 2d Article of our Bill of Rights, it is declared to be the *right*, as well as *the duty*, of all *men in society, publicly*, and *at stated seasons*, to worship the Supreme Being, the great Creator and Preserver of the Universe.

And aside from the early and stringent legislation of the Colonies upon this subject—substantially re-enacted in 1791, we have the present provisions of law.

Rev. Statutes, Chap. 50, Sec. 1. provides that "No person shall keep open his shop, warehouse, or workhouse, or shall do any manner of labor, business, or work, except only works of *necessity* or *charity* on the Lord's-day."

And by Sec. 24, "No person shall travel on the Lord's day except from necessity or charity—and persons offending in either respect, are punished as therein provided."

So much for our Statute law on this subject. In the cases of Robeson vs. French, 12 Metcalf 24; and Bosworth vs. Inhabitants of Swansey, 10 Met. 363, we have the exposition of these laws as bearing upon contracts made on this day from the Supreme Judicial Court, being the highest legal tribunal of the State. In the latter of these cases it is decided that persons who travel on the Lord's day, neither from necessity nor charity, cannot maintain an action against a town for an injury to them while so travelling, by reason of a defect in the highway, which the town was by law bound to repair.

How, then, stands the case in regard to railroad corporations? No work or labour may be done on the Sabbath but of necessity or charity. That appears broad enough already in prohibition. This may be true, and we may then say the law purposes a thing new—to prohibit nothing not now prohibited—but really is to affect only the application of the penalty. Suppose a railroad corporation to violate the Sabbath law as it now stands, its mere servants are alone punished, the engineer, the breakman, the conductor. This does not answer; nor does it impose the penalty where it should be. The corporation itself created, and living only by force of law, should be directly amenable to law in this matter. If a corporation violate the Sabbath by the prosecution of its business upon that day, let the iron hand of law be upon it—not by bringing into court an humble individual for driving an engine on a railroad on the Sabbath, but the corporation itself by its proper and highest officers—and let there be suitable pains and penalties.

From recent discussions in this vicinity we should not be greatly surprised if some should be found who would endeavour to persuade us that the running of Sabbath trains is, under certain circumstances, very desirable. It is not unlikely that it will be said that many people live just out of town who want to come *in to church*, and certainly one may ride to church in his own carriage, and why not in a railroad car. It is a very gross evil that does not wear at least some slight rag or tatter of the "livery of heaven." It is certainly desirable, according to our views, that all should attend public worship. Yet we must say, that if a person cannot in the limits of the *chosen* town or city of his residence find a church where he can worship God, that does not in any way entitle him to the use of my *servant ordained* which I conscientiously believe should rest on that day. If he must needs make his journey, let him go in as quiet and unostentatious a manner as possible; not by evoking the power of steam, with all the bustle and noise of a railway train, and the calling of engineers, conductors, depot masters, flag and gate men to their accustomed week day duties. But if a railway train runs into town on Sunday, who stands garantor that every one who comes in or goes out in it shall attend church.

But aside from such considerations, which are not the governing ones in this matter, *the question presented is*, shall a public corporation, created by law for the purpose of transporting passengers and merchandize, be allowed by law to prosecute a main branch of its usual avocation on the Lord's day. The grocer, the baker, the merchant must shut their doors on that day; all public business must cease. The halls of justice are closed, and all legal powers stayed; not even a binding contract can be entered into. And shall railroads alone be allowed to *work on*. The usual course of our legislation is to restrain public business on that day. This is a main branch of it, and of the most public and noisy kind. Running trains on that day, when the population are released from their usual avocations, tends directly to induce and encourage Sabbath breaking. It lessens the safety of public travel; for the corporation can only employ those who so far are derelict to moral duty as to disregard the sacredness of that day. Are systematic Sabbath breakers the agents to whom we may *most* safely commit life and limb? Allow one road to run a train, and all feel the necessity of affording the same facility; set them all running, and it is futile to say that you will carry only those who travel for a certain purpose. If the train runs, the more it carries the more it yields of profit, not to mention the ridiculousness of a railway corporation charging itself as conscience keeper of its patrons. With the present numerous railways running into our city, and over our Commonwealth, the opening of one for a regular Sunday business, is the commencing crevasse into our quiet, characteristic New England Sabbath which we believe it behooves our Legislature at once to check.

Since the above was written, we learn that the Committee, to whom the order of Mr. Russell was referred, have unanimously reported a bill.

The Planters Watered.

In our last paper we gave a view of the spirit in which the churches in Boston and vicinity were founded. They were founded in the spirit of primitive christianity. The doctrines which the founders believed, and the church government which they established, were drawn from the Holy Scriptures. They came into this wilderness, not to establish a Christian Commonwealth, but build churches in primitive purity. This object they accomplished. During the first thirty years of their existence they enjoyed a continued revival. When they were fully established they gradually relapsed into a worldly state. In the second generation there began to be a decay of vital godliness. This was deeply lamented by Increase Mather, President of Harvard College. In 1678 Mather thus laments the decline of religion:

Prayer was needful on this account, in that conversions are become rare in this age of the world. They that have had their thoughts exercised in discovering things of this nature, have had sad apprehensions with reference unto this matter, that the work of conversions is not frequent in some congregations. The body of the rising generation is a poor, perishing, unconverted, and except the Lord pour down his Spirit, an undone generation. Many are profane, drunkards, lascivious, scoffers at the power of godliness, despisers of those that are good, disobedient; others are only civil and outwardly conformed to good order by reason of their education; but never knew what the new birth means. Look into our pulpits and see if there is such glory there as there once was; New England has had teachers eminent for holiness and ministerial accomplishments. When will Boston see a Cotton and a Norton again? When will New England see a Hooker, a Shepard, a Mitchell? Not to mention others. How many churches, how many towns are there in New England that we may sigh over them and say, the glory has departed.

Arminianism had gradually stolen into the churches, the half-way covenant was adopted, and the tone of piety was lowered. In 1740, 1, 2 and 3, God was pleased to visit the churches in this city and vicinity with a great outpouring of his Spirit, and the churches remembered from whence they had fallen, repented and did their first works. The God who brought over the fathers that planted these churches, watered them afresh.

"Now," says Dr. Prince, "there was such a time as we never knew. The Rev. Mr. Cooper was wont to say, that more came to him in one week, in deep concern about their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same as to the numbers that repaired to me. By Mr. Cooper's letters to Scotland, it appears he has had about six hundred different persons in six months time; and Mr. Webb informs me that he has had in the same space about one thousand. Agreeable to the numerous bills of the awakened, put up in public, sometimes rising to the number of sixty at once, there repaired to us both boys and girls, young men and women, indians and negroes, heads of families, aged persons; those who had been in full communion and going on in a course of religion many years. And their cases represented were a blind mind, a vile and hard heart; and some under a deep sense thereof; some under great temptations; some in great concern for their souls; some in great distress of mind for fear of being unconverted; others for fear that they had been all along building on a righteousness of their own, and were still in the gall of bitterness and bonds of iniquity. Some under flighty and others under strong convictions of their sins and sinfulness, guilt and condemnation, the wrath and curse of God upon them, their impotence and misery; some for a long time, even several months, under these convictions; some fearing lest the Holy Spirit should withdraw; others having quenched his operations, were in great distress lest he should leave them forever; persons far advanced in years afraid of being left behind, while others were hastening to their great Redeemer.

Nor were the same persons satisfied with coming once or twice as formerly, but again and again, I know not how often; complaining of their evil and cursed hearts, &c. The people seemed to love us more than ever. Public and private lectures were greatly multiplied; nor were the people satisfied with all their lectures. But private societies for religious exercises, both for younger and older persons, both of males and females by themselves, in several parts of the town, now increased to a much greater number than ever; viz: to the number of thirty; meetings on Lord's day, Monday, Wednesday and Thursday evenings; so the people were continually pouring their ministers to pray and preach at those societies, as also at many private houses where no formal society met; and such numbers flocked to hear us as greatly crowded them, as well as more than filled our houses of public worship, both on the Lord's days and lecture days, especially evening lectures, for about a twelve month after. Some of our ministers, to oblige the people, have sometimes preached in public and private, at one house or another, even every evening, except Saturday, for a week together; and the more we prayed and preached, the more enlarged were our hearts, and the more delightful the employment. And O how many, how serious and attentive were our hearers! how many awakened and hopefully converted by their ministers! And how many of such added to our churches as we hope will be saved eternally! Scarce a sermon seemed to be preached without some good impressions."

Many hundreds were added to the churches. In 1741, the face of the town seemed strangely altered. Some who had not been here since the fall before, have told me to their surprise at the change in the general look and carriage of the people, as soon as they landed. Even the negroes and the boys in the streets left their usual rudeness. I knew many of these had been greatly affected, and now were formed into religious societies. And one of our worthy gentlemen expressing his wonder at the remarkable change, informed me, that whereas he used with others on Saturday evenings to visit the taverns, in order to clear them of the town inhabitants, they were wont to find many there, and meet with trouble to get them away; but now having gone at these seasons again, he found them empty of all but lodgers. And thus successfully did this divine work go on in town. Mr. Colman of Brattle street, after three years had elapsed, bears testimony to the blessed fruits of this revival, "the good fruits of their abiding profession unto this day, in a meek, discreet, virtuous and pious conversation, give me pleasure and satisfaction in them from day to day."

Mr. Prince testified at a still later period, "of our numerous additions, with one exception, the conversation as far as I know, is as becomes the Gospel.—Nor do I hear of any other church in town, that have fallen into censurable evil, except a few at the New North."

This revival affected the great mass of the population, young and old, high and low, bond and free.—The town was in a great measure brought back to the first age of New England. It was a revival of the same spirit in which they were planted. The captivity of New England was turned back again, as the streams of the south. The Lord did great things for that generation, whereof they were glad. Large additions were made to the eight Congregational and the two Presbyterian churches in Boston. Will He who planted, and He who, one hundred and ten years after, so copiously watered these churches, suffer them to pine away and die? The God of New England is a covenant keeping God. If his children forsake his law, break his covenant and keep not his commandments, then he will visit their iniquities with a rod, and their transgressions with stripes; nevertheless he will not take from them his loving kindness, nor suffer his faithfulness to fail.

Rev. Mr. Dexter's Lecture—God the Spirit.

This lecture was delivered at Bowdoin St. Church on Sabbath evening. The subject assigned to the speaker for the occasion was "God the Spirit." And his text was Ephesians 4: 30: "And grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption."

After a very brief but appropriate introduction, in which the work of redemption was alluded to, the agents in its accomplishment were recognized, and the divinity of the third person in the Trinity was taken for granted, the *personality* of the Holy Spirit was announced as the prominent subject for discussion. And, remarking at the outset that the Scriptures are, on all subjects of this character, our only source of information, he proceeded to make quotations from the same, and to illustrate and apply them to the subject.

He *first* referred to that part of John's Gospel where our Saviour promised to send the Comforter to his disciples after his own departure,—*then* to those passages in the Acts of the Apostles where the fulfilment of that promise is recorded and personal acts ascribed to the friend and guide thus sent—and *at last* to the language used by the apostles in administering baptism and pronouncing the benediction, in both of which the name of the Holy Spirit is so connected with that of the Father and Son as to render the personality of the last as certain and obvious as that of either of the former.

Having established this important truth, and placed on an immoveable foundation this corner-stone of the Christian religion, the speaker proceeded to point out *some of the distinct claims which the Holy Spirit has to our love and worship*. And here he remarked that he had such claims.

1. From the very name given him in the Scriptures. He is called the *Holy* Spirit, He is holy and he makes holy. His influence is hallowing.

2. From the fact that he tells us all we know of the other persons in the Godhead. The revelation has been communicated to us by the Holy Spirit. He has parted the heavens, so that we may look up and gaze upon the throne.

3. From the circumstance that he comes nearer to us than either of the other persons in the Trinity. God the Father is our Lawgiver, God the Son has made an Atonement and returned to heaven. But the Holy Spirit is now the executive officer who "takes the things of God and shows them unto us."

4. From the consideration that he bridges over for us the impassable gulph between our sinful natures and a holy heaven. God and Christ have already done their work, and it is left to the Holy Spirit to accomplish the redemption and salvation of men. He first changes the heart or performs the work of regeneration. He then sanctifies the soul, or carries on to its full accomplishment the work thus commenced. And he, during all this process, preserves the Christian from falling from grace. And thus he becomes the agent by whom heaven is filled with a great multitude which no man can number.

5. From the declaration of our Saviour that sin against him is peculiarly grievous. Other sins may be pardoned, but that against the Holy Spirit, it is said, can never be forgiven either in this world or in the world to come. COM.

CAUSE OF THE INCREASE OF CRIME.

It appears from Gov. Briggs' annual address to the Legislature, that there has been for the last ten years a great increase of convicts in our State Prison. The way in which some, and if we remember right, the Governor with the rest, account for the increase, is that the sentences of the courts have been much less severe than formerly. We will not undertake to say how much of the effect is to be attributed to this cause. But there has been another cause of more evident potency. The last ten years have been specially marked by the efforts of the so-called prisoner's friends, alias criminal's aide. The class of people called by courtesy the Philanthropists, have worked with no little energy a broad machinery, not only against capital punishment, but really against all punishments. From them the sentiment has had a wide diffusion, that crime is a mere disease or misfortune, deserving to be treated with medicine rather than with punishment; and to some extent the idea has been conveyed, that the robber, thief and murderer have a sure passport to public sympathy. Now what else could we expect, than that this class of operatives would be greatly increased? What is more natural than that the demand should create the supply?

And if the leniency of the courts has been a cause co-operating, that itself has had a cause. If the courts have been unduly lenient in the administration of the laws, it has doubtless been by yielding to a morbid public sentiment, which to them has seemed to require it. And how has that sentiment been created? Either way we come to the conclusion that it is our spurious philanthropists that have added so many recruits to the army that war upon the peace, property and lives of the community. At any rate, the fact that a time which has been distinguished for unusual leniency in punishments, has been as distinguished for the increase of crime is a very effectual condemnation of the theory of those philanthropists.

MRS. WHITTELSEY'S MAGAZINE.

We have received a letter from the publisher of the Mother's Magazine, making a positive and thorough denial of the fact intimated in our last, that Mrs. Whittelsey's retiring from her work was occasioned by a difference of policy touching the Abrahamic covenant. As we intimated, we have no original knowledge in the case. We quote below the paragraph from the "Watchman and Observer" of Richmond, Va., to which we referred, and state that the publisher denies that to be a fact; and his denial must be taken for the truth till something more authentic appears on the other side.

The following is a paragraph from the article in the Watchman and Observer, of either the 3d instant or the 27th ult as we think.

The connection of Mrs. Whittelsey with the "Mother's Magazine," which owes all that it ever has been to her zeal and ability, as Editor, ceases with the close of the current year. But we are gratified to learn, that her talent to aid mothers in the responsible work of training up their children in the "nurture and admonition of the Lord," is still to be employed in the same useful vocation. It may be proper here to remark, that Mrs. W. was not the proprietor, but only the Editor of the Mother's Magazine; and as the proprietor had resolved upon effecting such changes in the work as might prevent her from the free expression of her views, touching the nature and perpetuity of the Abrahamic Covenant, it was a matter of principle with her to yield nothing in the premises—not to appear as the Editor of a work which she had conducted for seventeen years, with one uniform type of sentiment on this important—if not vital question.

ECCLESIASTICAL AND MINISTERIAL.

A DECLINATURE.—The Rev. James M. Macdonald, of Jamaica, L.I. has declined the professorship of Moral Philosophy, to which he was recently appointed in Hamilton College.

AN APPOINTMENT. Rev. George Howe, D.D. one of the professors of the Theological Seminary at Columbia, S. C. has been appointed by the O. S. Presbyterian synod of South Carolina, historiographer of the synod.

DEATH OF A MINISTER. Rev. A. B. Crocker, pastor of the Eastern Congregational church in New York, while on a visit to his friends, after a short illness, departed this life on Thursday, 10th inst, at the house of his brother, in Cambridge, N.Y. Mr Crocker graduated at Union College, in 1839, and was installed over the church in Madison street, April 27th, 1848. His installation sermon was preached by Prof. Yates, who died last summer at Schenectady. Mr. Crocker's wife died within a week or two after his installat on. His predecessor in Madison street Chh was the Rev. D. Taylor Bogg, who was installed April 18th, 1845, and died at W. Springfield, Mass., Jan. 15, 1848, also on a visit to his friends. This church was originally Presbyterian, and was formerly under the pastoral care of Rev. J. W. McLane, now of Williamsburg, L. I.

A CHURCH DISSOLVED BY ITS OWN ACT. The New York Evangelist says:

We learn that the Chrystie-street Congregational Church met for the last time, on the evening of the 12th inst. at the house of their pastor, where they have assembled regularly since the sale of their meeting-house in November. After appropriate religious exercises, the Trustees reported all claims against the church as paid, with the rate of interest, inclusive of the salaries of former pastors.

They were then discharged from further service, and a preamble and resolutions were adopted and entered on the church minutes, setting forth the causes which have made the alienation of their property necessary, and the regrets felt at separating from their pastor and from one another, by reason of their inability to sustain public worship any longer without a church edifice, where the gospel might be preached to the poor. Their records and other documents were ordered to be deposited in an iron box made and labeled for the purpose, and to be lodged in a suitable place for safe-keeping. The church organization was then declared to be dissolved.

REVIVALS.

REVIVAL IN ESSEX, CT. The Pastor of the church in Essex, Ct., under date of Jan. 18, speaks thus:

It will doubtless please you to learn that we are enjoying an interesting work of grace in our church. It is now some two months since there were manifest tokens of the presence of the Spirit. The work has been quietly, but constantly progressing to this hour. We have not had any help from abroad, nor have we employed any extraordinary measures, if we except two church-fasts in succession—a fortnight intervening.

There has been no excitement apparent in the community, nor in our meetings. The work has been characterized in a remarkable degree, by stillness and solemnity. I have met the inquirers through the entire week at my room, as they have been pleased to come, and every day I have had more or less to call on me. Between 30 and 40 are already indulging the hope of the Christian; and I should think that one half of this number first embraced a hope at my room."

REVIVAL IN FAIRFAX, VT. A correspondent of the Vermont Chronicle, under date of Jan. 7th, says:

"There is a very extensive revival going on in Fairfax—the most general and powerful that has occurred since the town was settled. There are between 100 and 200 hopeful conversions. The work has been in progress two or three months. The Baptists, Methodists, and Congregationalists are alike sharers in the gracious visitation. Every mark of genuineness characterizes the work. In some of the neighboring towns there is more or less interest."

THE EDWARDS SABBATH SCHOOL.

The second anniversary of the Edwards Sabbath School, was held at the chapel in Lowell street, last Sabbath evening. From the report of the Secretary we gather the following facts—

The number connected with the School is 333, viz: 301 scholars, 29 teachers, and three officers. There are 30 classes, of which 7, embracing 65 members, are adults. The average attendance the last year has been 211; for the previous year it was 129. The largest number present on any one Sabbath during the year was 284; the smallest, 93. One or more new scholars have been added to the school on every Sabbath since its organization. Ten members of the School are reported to have been converted during the year. Eleven from the School have made a public profession of religion during the same time, a portion of whom were reported in the last annual report as having experienced religion.

After the conclusion of the Report, interesting addresses were made by Mr. Henry Hoyt, agent of the American S. S. Union, Mr. Ellis, Superintendent of Wooisinmet Sabbath School, Chelsea; Mr. Geo. R. Sampson, Superintendent of the Old South School, and Mr. Hyde, Superintendent of the Winthrop School, Charlestown.

This School commenced two years ago with thirty-seven scholars. Most of the scholars have been gathered from families that were not previously connected with any Sabbath School. Through the children many of the parents have been reached, and induced to attend public worship. The chapel has already become too straight for this young and flourishing congregation. They very much need more ample accomodations.

FOR THE PURITAN RECORDER.

Consociation of Western New York.

EAST CO., N. Y., Jan. 12th, 1850.

Messrs. Editors,—Our Consociation held its semi-annual meeting at Evans Centre, on Tuesday and Wednesday of this week. The attendance of both ministers and delegates, was small. It was our happiness, however, to greet two brethren that were not expected,—one from Alleghany Co., who on account of the distance of his present scene of labor, has not been able to meet with us for several years; the other from West. Penn. where, separated from us by a hundred miles, he is laboring almost alone among the wastes of Zion.

The Consociational Sermon, from Phil. i. 29, preached by the Rev. T. A. Gale, aimed to show that the reasons why a fervent, self-denying and self-sacrificing spirit is appointed the christian are, that by its exercise he may edify his fellow christians, and convince as well the *consciences* as the understandings of sinners that the religion of Jesus is excellent and lovely.

Tuesday evening we met, by their invitation, in the large house of the Methodist brethren. The Rev. O. Street preached from Phil. ii. 14—16. He sketched with a glowing pencil and in vivid colors, the picture of a devoted church,—that "*do all things without murmurings*," "shine as lights," &c. "What was that preaching but *Perfection?*" asked a lady—forgetting that no church this side Heaven could sit for the picture.

Wednesday morning we held a prayer meeting. This was followed by the Narrative of the state of Religion, which, though not without interest, could not be called encouraging. The brethren had little to state as to what they were doing instrumentally for God, or He efficiently for them and his kingdom. Interest is wanting among our churches in respect to Temperance, Sabbath Schools, prayer meetings, &c. Isolated cases of hopeful conversion were mentioned, but no church is enjoying a revival. Sorrow and penitence were expressed in view of our low, declining graces,—our reluctance to come "up to the help of the Lord against the mighty." The desire for better days was breathed to Him "with whom is the residue of the Spirit." Meetings of several adjoining churches were agreed upon, with an interchange of ministerial and lay visitation. May this increase of means result in a more cheering Narrative next June.

An hour was then devoted to the subject of Foreign Missions. Rev. O. Street gave an interesting account of the Nestorians—their country, origin, religion, early and extensive missionary labors, and the introduction of our missionaries among them. The fact that two from this County (Mr. and Mrs. Coelran) are connected with the Nestorian Mission, deepened our interest in the subject. Prayer followed, and a collection was made for that Mission.

The devotions of the Consociation closed with the sacramental services. Rev. A. Bliss preached from John i. 18, on the several revelations which the Son has made of the Godhead to the world, especially that made on the Cross. Rev. Mr. Radcliff from West. Penn., and Rev. J. S. Emery, officiated at the Lord's table. Many felt it was good to be there—that the Son was manifesting God in his covenant-love to their souls, while they were adoring his glories, trusting his faithfulness, feeding upon his graces, and drawing from his fulness.

One indication of our attachment to sound doctrines may be mentioned. A Licentiate of Loraine Association (Oberlin,) finding that his papers would not gain the consent of Consociation to his laboring in one of the Consociate churches, asked to be examined with a view to getting their consent to his so laboring, if the examination proved satisfactory. The Consociation told him he might be examined for a license, but could not expect to labor in a church connected with them by their approval, so long as he retained the license of the Loraine Association. Upon his replying that he did not wish for two or three licenses, he had leave to withdraw his application for examination. Our New England kindred and friends will perceive that in Western New York, Congregationalism and Oberlinism are not, as is often said, synonymous.

The next meeting is at Jamestown. Let us and our dear friends pray without ceasing, that there we may have occasion to say:—"The Lord hath done great things for us." G

FOR THE PURITAN RECORDER.

Worcester Railroad.

MESSRS. EDITORS:—I have read the articles in your paper touching the desecration of the Sabbath by the Directors of the Worcester Railroad, with mingled emotions of gladness and sorrow. I was glad that you, as conductors of a religious Journal, were disposed faithfully to rebuke sin when found in high places as well as when found in low places. But I was truly sorry, and did most deeply regret that there should be any occasion for such rebuke. As a stockholder I feel constrained to add a few words.

I am unacquainted with the Directors who have ordered this Sabbath train, nor do I live upon the line of the road where I should be disturbed by its rumblings. But, regarding the running of railroad cars on the Sabbath as a sin, I must relieve myself from responsibility in this matter, by doing what I can to remove the evil. I have not time now, nor would you feel that you had room in your columns for a discussion of this whole subject. But I will assume what I believe to be the fact, that a great majority of the stockholders on this road do regard this as a violation of the law of God, as also of the laws of the Commonwealth. If I mistake not, former boards of Directors have, by their votes on this very subject, pledged the Corporation to be a Sabbath-keeping body. We had, also, a right to infer this from the influence Christian principle had acquired in this community. We felt an undoubting confidence that we could hold stock in this oldest, and, as we then regarded it, most respectable railroad company, without being subject to the imputation of Sabbath breakers. And sure I am that many of the present stockholders would never have purchased stock in this Corporation had they not had this confidence in its Christian integrity. And has our confidence been misplaced? And shall our conscientious scruples be disregarded? Will the men whom we select and employ to direct the affairs of the company have no respect for a healthful religious sentiment? If these Directors acted without the knowledge of public sentiment, or of the views of the stockholders, they have now had the expression of the public journals, and of many of the stockholders, and it is but reasonable to suppose that they will readily rescind their vote and respect the scruples of many interested in the road and of the Christian public.

Thus far the responsibility rests upon the Directors. But if the present course is continued, now the facts are before the stockholders, they will become severally responsible until each has done what he can to remove this sin. As one, I could no longer refrain from an expression of my feelings to the public and to other stockholders, and I should like also to learn through your columns the views and feelings of all Christians interested in this matter.

I was glad to see that the Episcopal Witness spoke out in such decided tones of condemnation, and that it pledged itself in the following words—"So long as we have the responsibility of conducting a religious paper, we intend to expose any attempt on the part of railroad Directors or any body else to brave the force of a healthful public opinion, and break the commands of God for the sake of gain." May this be the determination of every editor of a religious paper. And if the voice of the christian public sentiment be unheeded by a few men who may stand behind the shield of a corporation, "without soul" let their individual names come before the public, that it may be seen where this fearful responsibility rests.—And if they will persist in this violation of the Sabbath, let the whole matter be referred to the stockholders, and let the public know whether this corporation as a body is so far imbued with the spirit of practical infidelity, as neither to fear God nor regard man. A STOCKHOLDER.

Reported for the Puritan Recorder.

Dr Gannett's Sermon on Sabbath Evening.

MESSRS. EDITORS:—A remarkable endeavour, truly, has just sprung up among our Unitarian neighbours. The Orthodox are using "their enchantments" by a double course of Sabbath evening lectures. The Unitarians have worthily imitated the example.

At the "Church of the Saviour" Rev. Dr. Gannett opened the course on Sabbath evening by a Sermon on Matt. 7: 24. The doctrine of the Sermon was, "*Opinions the basis of the religious life.*" We listened to it with strange surprise. He fully and boldly insisted, "there is an essential connection between *faith* and *life*, between *doctrine* and *act*." "Without belief, how can there be *obedience*, without opinion how *piety*." He made a few strokes at faith as claiming rights against *reason*, but so diverse were they to the common strain of the Sermon, that they seemed but bitter herbs in a feast.

The argument was pressed from the common analogies. Opinion is relied on in all the *common things* of life; why not here. "Opinion discovered America; opinion settled the new world; is overturning the thrones of Europe." It is the *basis of action* in all things, from the affairs of empires to the sports of the nursery. Shall it be rejected from the religion of the heart.

The Doctor then acutely discussed some *illusions* men fall into, deceiving themselves by misuse of terms—by claiming that the religious life should be *spontaneous* rather than the result of study and reflection. This notion he severely refuted. Another delusion is, "that *experience* is the road to faith;" "if one would know religious truth, he must *begin to live* the religious life." He said, the truth was just the reverse. You might as well build from the top or middle downwards; a house will not stand in the air, no more can a religious life stand without opinions to rest upon. He compared this error to that of telling the school-boy to do *his sum; to find out the rule*, whereas the *rule* is given to show him how to do the sum.

The *religion of sentiment* was then most completely disgraced by the preacher. He likened it to the folly of calling a *rainbow* an actual *substance*, and rejecting from its nature rain and sunlight. Some objections were then treated. "But this sharp discrimination opens the door to sectarianism—it will divide the brethren." "Not so,' he thought, and "if it were, would it not be better to stand alone in open, clear light, than to be *running* against and jostling with brethren whom we cannot see on account of the darkness covering us." He put forth many most pertinent truths in this connection.

Of all errors, he esteemed the most foolish one, that Christians would come nearer to each other as they ceased to construct creeds and have fixed opinions. "If personal opinions make sectarianism, I say the more of it the better." "The vice of the present day," said he, "in our neighbourhood, is not scepticism but *doctrinal indifference*."

We cannot but esteem this an excellent symptom in the denomination of which Dr. G. is a leading member. Especially so, as the remainder of the discourse was much in this spirit. "I can see," said he, "something to admire in a genuine, hearty *Calvinist*. *I only pity a half Unitarian.*" The Sermon would be an excellent "Tract for the Times," to those who have warred against creeds and laughed doctrines to scorn. We hope it will be printed, and circulated, and read, and considered and acted upon by the *creedless denomination*. S.

FOR THE PURITAN RECORDER.

President Lord's Sermon.

MESSRS. EDITORS:—The Congregationalist, in a recent notice of Pres. Lord's Sermon, at the Ordination of Rev. E. H. Greeley, condemns the author's theology as being so *old* that it has become "well nigh forgotten." The Christian Register also judges it as "dead Calvinism," or at least, as "taking the last footsteps of retreat" from the more enlightened province of the new generation. Both these papers, whose theological sympathies here are remarkable, seem equally to regard it as "a cramped and crabbed system," destitute of "the life of the Gospel," and uncongenial with that "more cheerful view of God's government over this world," which now obtains, at least in the circles which they represent.

Being somewhat curious to learn the present state of theological opinion in New England, I beg leave to inquire whether the views expressed in that Sermon, *aside* from the Millennarianism which these papers both regard as "the logical and natural" consequence of these views, are really "worn out and effete" among the churches of the Pilgrims generally? If you, or any of your correspondents who are versed in such matters, can resolve this question, it may be of consequence to many persons besides your inquirer, who are desirous of knowing more about "the present order of things," and its tendencies in this land of the Puritans.

It is possible that Millennarianism is not "logically and naturally connected" with Calvinism. If not, some who still hold to the *old* things of the sermon, now generally forgotten, and have not reached to its *new* things, would be glad to have the author's mistake corrected. He may be too far gone in his error to profit by the correction; but many beginners in this department of study would doubtless be seasonably warned. However, if such a connection really exists, it should be better understood; for consistency is worth something, even in error, but illogical and unnatural reasonings confound all things. ***.

FOR THE PURITAN RECORDER.

Old Colony Education Society, of 1808.

In the year 1808, a society was organized in the Old Colony, for the education of young men for the ministry. It existed eight or ten years, and materially aided, and in some cases, *wholly* supplied the means of the education of young men for the ministry, some of whom are now not a whit behind any as laborious and useful ministers. The society not only had constitution and meetings—but *the members attended them*, and that with a view of ascertaining how their beneficiaries were getting along, and what measure of help they needed; plainly with a view to see any new candidate for their help. So that all the Society knew the character, promise and standing of those whom they aided, some of whom would attend the meetings. In this way Christian benevolence was kept warm, and Christian love was active toward deserving beneficiaries.

The late Deacon George Russell, of Kingston, whose active Christian character was acknowledged in all the churches, was always present at the meetings; also, the late Rev. Mr. Everett, of Wareham, venerable for his age and his able and successful ministry, was very seldom absent. At the close of one of the meetings, of which Mr. Everett was President, Deac. Russell said, "He would rather that what little property he had should be in the treasury of the Lord, with the prayers of God's people upon it, than that it should be in any of the best of banks, at 6 per cent. interest." Mr. Everett gravely answered, "Well you may, for we have the *promise* of 100 per cent. in this life, and in the world to come, life everlasting." This was a specimen of the state of Christian affection in that Society, and though none of the members were wealthy, yet "many a little made a mickle," and things were accomplished which were very gratifying to all the churches. All gave willingly and none grudgingly. ONE OF THE SOCIETY OF 1808.

WASHINGTON CORRESPONDENCE.

WASHINGTON, JAN. 18, 1850.

During the present week, the scene of interest has been transferred from the Capitol to other points; to the assemblage for the celebration of the *thirty-third Anniversary of the American Colonization Society*, and to that at the Smithsonian Institute for hearing the opening lecture. The Anniversary meeting of the Colonization Society was held in the First Presbyterian Church, on Tuesday evening, the 15th inst. The house was crowded in every part with one of those select audiences seldom gathered in the city or country, in which various portions of the Union were represented, and that by no unusual amount of intelligence, wealth and influence. Henry Clay, President of the Society occupied the Chair, and on taking it, delivered a short address in his usual felicitous manner, in which he alluded to the opposition the Society had encountered in its onward march, from the ultraism of the North and of the South. Vice President John McLean, of Nassau Hall, offered prayer. Mr. Clay requested that all demonstrations of applause and its opposite, should be waived by the audience throughout the session of the evening. This caution was rendered necessary by the tumultuous character of the meeting at the Capitol two years ago, when the tide of public feeling was running so high in reference to the Presidency, as to subserve in its own sweeping volume the *colonization* interest of the meeting. Various Members of Congress, clergymen, and other official and professional men were distributed throughout the house.—Notwithstanding the authoritative admonition of Mr. Clay, in which he adverted to the sanctity of the place and the respect due the feelings of the congregation usually worshipping there, there was an occasional outbreak of a voice for "Henry Clay!" "Clay!" —as it pleased to the interrupted speakers, not to the great mass of the assembly nor to Mr. Clay himself. But in the silent action of the minds of the audience, all this was doubtless pardoned to the spirit of popular attachment—not to say pat

FOR THE PURITAN RECORDER.

...'s Sermon.

...Congregationalist, in a ...'s Sermon, at the Ordina... ...ey, condemns the author's ...that it has become "well ...istian Register also judges ...or at least, as "taking the ...m the more enlightened ...tion. Both these papers, ...hics here are remarkable, ...'a cramped and crabbed ...life of the Gospel," and ...e cheerful view of God's ..." which now obtains, at ...they represent.

...e to learn the present state ...New England, I beg leave ...ws expressed in that Ser...narianism which these pa...gical and natural" conse...really "worn out and ef...of the Pilgrims generally? ...spondents who are versed ...ve this question, it may be ...persons besides your inqui...nowing more about "the ...d its tendencies in this ...

...narianism is not "logically ...with Calvinism. If not, ...old things of the sermon, ...have not reached to its ...to have the author's mis...too far gone in his error ...but many beginners in ...ld doubless in season ...such a connection really ...understood; for consistency ...error, but illogical and ...t all things. ***.

FOR THE PURITAN RECORDER.

...on Society, of 1808.

...ty was organized in the ...tion of young men for the ...ten years, and materially ...ly supplied the means ...for the ministry, some ...behind any as laborious ...society not only had ...*ut the members attended* ...ascertaining how their ...long, and what measure ...with a view to see any ...p. So that all the Soci...promise and standing of ...e of whom would attend ...Christian benevolence was ...ave was active toward de...

...rge Russell, of Kingston, ...racter was acknowledged ...says "present at the meet...g, Everett, of Wareham, ...ble and successful min...ent. At the close of one of ...Mr. Everett was President, ...would rather that what little ...be in the treasury of the ...God's people upon it, than ...f the best of banks, at 6 per ...Everett gravely answered; ...have the promise of 100 per...e world to come, life ever...emen of the state of Christ...ty, and though none of the ...t "many a little made a ...accomplished which were ...churches. All gave willingly ...OF THE SOCIETY OF 1808.

...RRESPONDENCE.

...INGTON, JAN. 18, 1850.

...k, the scene of interest has ...Capitol to other points; to ...bration of the thirty-third ...ean Colonization Society, ...sonian Institute for hearing ...The Anniversary meeting of ...y was held in the First Pres...ay evening, the 15th inst. ...d in every part with one of ...seldom gathered in the city ...rious portions of the Union ...that by an unusual amount of ...fluence. Henry Clay, Pres...ied the Chair, and on taking ...dress in his usual felicitous ...luded to the opposition that ...d in its onward march, from ...orth and of the South. Vice ..., of Nassau Hall, offered ...ted that all demonstrations ...osite, should be waived by ...t the session of the evening. ...ed necessary by the tumul...meeting at the Capitol two ...de of public feeling was run...nce to the Presidency, as to ...keeping volume the *coloniza...ting*. Various Members of ...and other official and profes...uted throughout the house.— ...ulative admonition of Mr. ...verted to the sanctity of the ...are the feelings of the congre...ing there, there was an occa...e "Henry Clay!" "Clay!" ...errupted speakers, nor to the ...ly nor to Mr. Clay himself. ...f the minds of the audience, ...adomed to the spirit of popular ...patriotism—which without ...hemence, sought vent on a ...was no serious disturbance ...es of the meeting.

...ad the annual report, occu...and giving the audience the ...contained in the report. It ...to be-imitated specimen of ...The receipts of this noble ...about $55,000 the past year. ...000 to bring up arrears. The ...out the last year is 422. In ...ree expeditions will be des...emigrants will sail from ...e territorial possessions and ...Liberian Republic are con...he slave traffic is now broken ...t in length between 600 and ...Cape Palmas up to a point be...he last practical achievement ...conjunction with the British ...ron of 300 slaves, doomed ...into perpetual bondage. The ...extirpated was a point lying ...ndo on the South, and Sierra ...The destruction of the slave ...s complete. Thus the en...are accomplishing what the ...gland and the United States ...Nay, while the sufferings or ...rors of the trade in general, ...the vigilance and activity of ...pe whose grasp the pirates ...Colonists with a small but ...sical power drive them alto...d haunts of their atrocious ...continues to prosper in her ...d daily strengthens the pledge ...g the liberator and regenera...

...offered by Robert G. Scott, ...who spoke at great length, ...al style of Southern civilisms ...ject. He said that in 1800 ...blacks in the country; that ...which number is of course ...the present time. Mr. S. ...government the best ever or...

...e spoke next with his usual ...and lasting some not very ...r, did well and nobly for ...ground occupied by Mr. ...re elevated point, giving ...ny of despotism. Yours &c.,

J. D. C.

us encouraging views of the capabilities of the colored race, and impressing the audience forcibly with a sense of their obligations to love them and recognize in them the image of that common humanity which the Bible ascribed to us all, both bond and free.

Mr. Gurley, who has just returned from Africa as agent of the United States Government, spoke briefly. The freshness and variety of the information he communicated, added much to the interest of the meeting. To the general truth of the statements we have received from time to time of the condition of Liberia, he bore ample testimony, and having visited the colony twenty-five years ago, he had great advantage in studying the contrast.

On Wednesday evening, Dr. Bethune delivered the opening lecture at the Smithsonian Institution to a large audience. His subject was Holland and the Hollanders. At the Anniversary of the Orphans Asylum in Alexandria on Monday evening, upwards of $1000 were collected for the benefit of the institution. The number of visitors arriving daily is great. The excitement in the Senate this week has been considerable, all arising out of THE QUESTION, as it is coming to be called. Clemens, of Alabama, became gratuitously angry, and apologized. Mr. Slicer, who has been expecting to be re-elected Chaplain of the Senate, was "ruled out" by the casting vote of the Vice President, who gave it to Rev. Mr. Butler, formerly of your city, an amiable man, who never sought the office, and who will fill it satisfactorily. A rebellion among the students of the Jesuit College in Georgetown, has for the present at least, entirely broke it up.

Yours, D.

ENGLISH CORRESPONDENCE.

EDINBURGH, DEC. 21, 1849.

The Dangerous Classes.

This is a phrase of conservatism to describe those bodies who, denied the just measure of their rights, in the concession and in the use of which there would be no danger, are strong unto exasperation and desperate fully, and become "dangerous" by means of the injustice and short-sightedness of those who are under the greatest panic of the evil which themselves have created. One cannot honourably wish that these classes should cease to be "dangerous" until their rights are granted; for that would be to wish that the bed of the tyrant should be made soft, and the thorns plucked from his pillow; that would be to wish that the sun of the world's freedom should stand still, or the shadow go back upon that horoscope on which all thoughtful men are hopefully gazing to mark the approach of the "perfect day."

But there is another 'dangerous' class—the degraded criminal, the idle, thieving, swindling, imposture-coining, mendicant portion of a population. You have your own troubles from *imports* of this kind. But your vast bounds afford an outlet for them from your cities; and you do not find yourselves besieged and burdened as we in our pent-up limits. Besides, you are, in some parts of your country, ahead of us in the penitentiary system; and especially in the treatment of juvenile crime. Happily, however, a beginning has been made towards improvement. The institution called Ragged or Industrial Schools, have seized upon a considerable portion of the *raw material* of future crime, and are diligently, and with most gratifying success, turning it to other and nobler uses. Valuable for what they are doing, they are more valuable for the ideas which they suggest. Either these schools will become the receptacles for education and moral discipline of a large portion of the juvenile criminals, or they will teach Government how to do its work of correcting and improving the class better than it has yet done.

I attended a public meeting of the Industrial Schools of Dundee last week. Lord Kinnaird was in the chair—a nobleman who is not an honorary ornament of the Society, not a Corinthian capital, but one of the best working-members of the Committee. An aristocracy where it exists, especially an ancient, hereditary aristocracy like that of Britain, must be the source of much good or of much evil. There have been times when the British aristocracy exerted an influence every thing but wholesome upon the intelligence and morality of the nation. A visible improvement has taken place; the influence exerted by the throne extends throughout all ranks, and affects most those who are nearest it. And while the aristocracy is at present much more distinguished as a class than formerly, for personal, domestic and social worth, there are some of the choicest specimens of human nature among them, Lord Ashley, Lord Kinnaird, Duke of Argyle, &c., leaders of all that is generous and good.

This school consists of one hundred and sixty boys and girls, and is under the management of a Committee of all religious denominations. It was resolved from the first that religious instruction should be given to the inmates, as without this there seemed to be little hope of recovering them from their evil habits. This resolution cost the school a struggle. The Roman Catholic priest objected, and insisted that the children of Roman Catholic parents should not be taught to read the Bible, but should be open to his instruction and his only. The Committee answered, "You may charge yourself with the up-bringing of the children of your own adherents; and you may induce your people not to send their children here. But if any children voluntarily come to us, or if their parents permit them to come, we shall feed them, clothe them and teach them all that we think useful, and teach religion as a part of this training. The consequence was that no further resistance was made to the carrying out of their own plan. The admirable order which these children manifested, the remarkable progress made in education in so short a time, their respectful and affectionate demeanor to their teacher and to each other, contrasting with the savage rudeness, ignorance, craft and cunning from which they had been transformed, was an overpowering spectacle. Thirty-four had been sent forth from the school and provided with employment, and only two had deserted. The police superintendant reported a visible improvement in the town by the removal of these vagrant children. Sheriff Barclay of Perth reported the entire removal of juvenile criminals from the calendar, on the periodical visits of the Supreme Judges to that city, and the school had been in existence only three years. A measure is likely to be introduced into Parliament, giving power to justices to send young criminals to these schools instead of to prison. I hope the era of *prevention* of crime has commenced.

Philanthropic Emigration Scheme.

There are 38,000 sewing-women in London, whose average income is two shillings and tenpence per week. In a community where stimulants and temptations so innumerably abound, how is it possible to prevent the corruption of that unhappy class. There is too, an alarming excess of female population in the metropolis, over the male population. While in several of our prosperous colonies, there is a scarcity of wives for the industrious settlers. Philanthropy placing these facts together, and reasoning that many by poverty are tempted to crime, and will soon be swelling the ranks of the most debased portion of the community, proposes to draught to the colonies by the aid of public benevolence, many of those poor women who have not fallen victims to vice, and while resisting them from impending ruin, contribute to the mental health and prosperity of the colonies. Political economy says, that this will only create a demand for more victims, and that the diminution thus made in their numbers will be speedily supplied from the country. It may be difficult to answer this as an argument in political economy. But is office lobe or no discouragement to the effort to save those who are ready to perish; in the hope that the influence of such an interposition may help to purify the moral atmosphere and correct those pernicious appetites which feed on the bodies and souls of our immortal fellow creatures.

Hungarian Refugees.

A melancholy satisfaction has been afforded to the liberal and freedom-loving people in these quarters, in aiding a large body of Hungarian exiles, who were not very generously handled in Hamburgh, and arrived in Leith in poverty, and quite at a stand how they were to reach your country which they had selected for their refuge and resting place. "The liberal deviseth liberal things, and by liberal things shall he stand." I have a confident hope, almost a religious faith, that America and Britain shall never be the worse, but be a thousand fold rewarded, even in national respects, by keeping alive in their people the sentiments of justice and benevolence, by such frequently recurring protests against the heinous principle elevated point, giving

Yours &c.,

FOR THE PURITAN RECORDER.

General Intelligence.

LOCAL MATTERS.

LOWELL INSTITUTE—PHYSICAL FORCES.

LECTURE FIFTH.

Prof. Lasell commenced this lecture by referring to the electric telegraph as a machine for producing visible motion at a distance from the origin of the motion, tracing the palpable motion back to a series of invisible motions in the battery.

He proposed to examine whether there is anything analogous to this in the voluntary motions of animals. For instance, "Can the motion of the arm be traced to any point of atomic motion?" This was answered by a reference to the facts which go to show that the palpable motions of animals in the normal state, are always in proportion to the combinations and decompositions that occur in the animal body.—Animals most in motion require most frequent supply of food. Waste cannot occur in the healthy body without atomic motion to supply it.

He stated that the power that produces muscular motion is called the nervous force. No experiment has identified this force with electricity. Yet electricity is known to be freely developed in the body, especially in the muscles.

The nervous force, whatever it may be, is evidently dependent on the atomic motions of decomposition and combination, which occur in the transformation of tissues, digestion, and the supply of waste. The waste is soon expended if the body is not supplied with food. What particular chemical action generates the nervous force is not known. The best understood of all the chemical actions that occur in the animal organism, is the combination of carbon and oxygen.

An interesting comparison was made at some length—all going to show that the animal machine is constructed with vast advantage over other machines, for producing motion in the economy of its force.

He proceeded to point out how the different materials—heat, light, electricity—may be referred to the variety and quantity of the motion of the atom. He showed how the collision of two systems of waves would produce motions of vibration. This was illustrated by the experiment of combining oxygen and hydrogen with explosion, thus producing vibrations in the air. A bell was rung in an exhausted receiver to show that sound is due to vibrations of the air. It was inferred from a variety of illustrations that the collision of two atomic systems, such as hydrogen and oxygen may produce vibrations in the ether, a medium that connects them such as will affect the optic nerve, producing the sensation of light—that the collision of two other and different systems will vibrate the atmosphere and thus affect the hearing nerve.

He then began the examination of light as a result of atomic motion. He first noticed the effect of a red hot bar of iron of a hammer upon a bar of iron, in giving heat and eventually light; and examined in the whole phenomenon, tracing the heat and the vibratory motions of the particles of the iron. He then noticed light as a result of chemical action, and ran it to the motions of combining atoms.

Light resulting from electric action, tracing it to atomic motions occurring in the battery, and pointed along the conducting wire to the point of manifestation.

He noticed the above, as the three modes of producing artificial light, viz., mechanical action, chemical action, and electric action. Now as the light of the sun and stars does not differ in any essential respect from artificial light, he inferred that the light of the sun and stars results either from the great chemical arrangements of the universe, or from some tremendous chemical action that is going on at the source of those luminaries.

LECTURE SIXTH.

In this lecture, Professor Lasell proposed to exclude light from three positions—its origin, its *effect*, and its *transition* from the place of its origin to the place of its effects.

He had already noticed the origin of light as due to mechanical, electric, or chemical action; he now proposed to notice its effects.

Certain motions occur at the sun; they take effect across the vast interval of ninety millions of miles before this earth. These effects are various, and produced by different modes. The first and most obvious is that which is peculiar to certain sentient beings, possessed of the mechanism of the eye. It is a sensation of vision, and the perception of light, or mere luminosity.

He noticed this as an effect wrought only in the mind, and existing no where out of the mind. The effect exists out of the mind. But this cause is not a thing which answers to the common idea of light. He stated that the universe would be dark and unlight—without a perceiving mind, though the active cause would illuminate it through that mind may exist a thousand points. If we would enlarge and extend our ideas of light, we must distinguish between the cause and effect and light as a cause.

He then passed to notice a peculiar specific effect of light upon the vegetable kingdom; viz: the action of light upon the vegetable leaf in decomposing carbonic acid, throwing out the oxygen element into the atmosphere, and retaining the carbon element in itself. This was drawn out in detail, by the aid of interesting experiments. This action of light was noticed as one of the great offices which it performs in the vegetable kingdom, and the peculiar nature of the apparatus on which light acts,—a nature ray, which, if it were to fall upon the machanism of the eye, would produce a sensation of light upon the mechanism of the leaf produces decomposition. The same ray of light shall excite sentimental perception, or cleave an atom of carbon into its constituent elements, according as it is adapted to the expansion of an optic nerve, or the circulated surface of a leaf.

He was referred to as a motive power, not inferred to masses, but to atoms, and through masses.

He hitherto noticed light as a simple force acting only but producing different results, according to the different arrangements of matter upon which it acts.

He proposed to advance a step further, and notice the subjective differences of light; if there be differences. This brought him to the examination of the constitution of the ray itself. The question, what is the conductor of light? what is the ray?

The ray was explained, as having reference to a line drawn from the centre to the circumference.

A ray of light is a line of luminiferous matter, coming out from its source as a radius and in the presence of that force at every point in the line there will be no manifestation of that force without the presence of gross matter somewhere on the path of the ray.

The progressive motion of light was noticed; also the effects of the force arising from the different relations of the ray, in length and direction, to the bodies on which it impinges.

He noticed different effects due to the complexity of the ray itself. He spoke of the transition of light across the interplanetary spaces, and other objects of interest.

FOR THE PURITAN RECORDER.

LOWELL LECTURES.

BOSTON, SATURDAY, JAN. 19.

MESSRS. EDITORS:—Passing through your city, during my hours' leisure last evening, I made my way to the Lowell Institute, to hear Prof. Lasell, in one of the lectures I had become interested, from the perusal of which I have since received much pleasure. I wish merely to say, that I think the lecture much more interesting than I anticipated, and more interesting than *reports* of lectures usually are. Something, doubtless, was due to the fact that the subject—Light, as manifested in the Solar Rays—was less abstruse and of a more general interest than the subjects of some previous lectures. Something also, was due to the fact that such lectures are a luxury to people who reside in the country. The interest, also, may have been quickened somewhat from having lately read upon a collateral subject, and I will add, that it was all the more grateful to me, that, all the way through, it was made so native of the wisdom and unsearchableness of God, who "from solid darkness, struck that spark, the sun." But making large allowance for this special and individual interest, I still think there remains enough of general interest, or of things suited to interest, to have merited the *closest attention* of a full house of the *most intelligent* citizens of Boston.

RUSH.

HON. MR. LAWRENCE'S ADDRESS.

We had the pleasure, last Sabbath evening, in one of our thriving suburban villages, of hearing an address to young men, by Hon. Myron Lawrence, of Belchertown. For above an hour he deeply interested a densely crowded audience with lessons of practical wisdom on the formation of character and the means of success in life. His counsels were given with a great deal of quiet humor, and some gentle sarcasm, sufficient to make the duty of listening easy and pleasant, but all within the bounds prescribed by the sacredness of time and place. The whole effect was exceedingly solemn, and the retributions of eternity were brought to bear with overwhelming weight as motives for the right formation of character in every young woman and young man. His powerful voice and colossal frame gave a singular impressiveness to his teachings, which was increased by his high standing in his profession and his personal influence in the community. The honourable gentleman closed with a very fervent and affecting prayer.

We could but wish that every young man in our country might have the privilege of hearing this admirable address; and hope that the friends of the young and the friends of truth will exact from Mr. Lawrence many repetitions of this excellent chapter of advice.

ELIHU BURRITT

This gentleman delivered the lecture before the Mercantile Library Association, on Wednesday evening of last week. He began by saying that the clock of time had struck 1850. He briefly reviewed the last half century, and gave somewhat of a minute description of the state of Europe when the present century opened. It was in the midst of the events connected with the French Revolution. Napoleon was then amid his career of blood and carnage.

The lecturer said:—We enter upon this half century with most pleasing anticipations. The holy seers of old speak of a brighter day than has ever yet dawned upon the world. The principles of universal peace and brotherhood are to prevail. The swords are to be beaten into ploughshares—nation is not to lift up sword against nation, neither are they to learn war any more. The military and naval departments of governments will become useless. This state of things will be realized, for the mouth of the Lord hath spoken it.

Mr. B. then proceeded to show what there is in the present condition of the civilized world, which indicated that these things are at hand.

The lecturer stated a variety of facts to show that the people of France and England are discarding the idea that they are born natural enemies, and are cultivating the most friendly feelings toward each other. Some dozen or more of the largest cities in the two nations, have sent deputations and friendly letters to each other. These exchanges of congratulations are strongly binding together the two nations.

The lecturer then went into a detailed statement of the existing bands of union between England and the United States, arising from our common origin—speaking the same language—cultivating the same literature—professing the same Protestant faith, and having intimate commercial relations.

Mr. B. also hoped much for the world's improvement, from the extension and increase and influence of the Anglo-Saxon race.

MATTERS AT HOME AND ABROAD.

Harvard College. At the meeting of the Board of Overseers of Harvard College, on Thursday of last week, President Sparks presented the following nominations, which, having been made since the last meeting, awaited the confirmation of the Board:—For Professor of Surgery, H. J. Bigelow, vice Dr. Hayward; tutor in Mathematics, J. P. Cook, vice William Sears; tutor in Greek, John Brooks, vice E. A. Sophocles; proctors, Charles A. Whitcomb and Francis M. Tower; Hon. Frederick H. Allen, assistant professor and teacher in the law school for one year, with a salary of $2000; Henry L. Eustis, of West point, professor of engineering; John Marshal Masters, tutor in elocution, &c. Also some specific statutes for the control of the Cambridge Observatory. Mr. Everett moved the reference of these nominations to a special committee of five, to be appointed by Gov. Briggs. The motion was adopted, and the following gentlemen were nominated:—Lt. Gov. Reed, Marshall P. Wilder, Ex-Gov. Lincoln, Rev. Dr. Sharp and Hon. Charles Thompson. Rev. Dr. Frothingham and Hon. Samuel H. Walley constitute the Examining Committee for the ensuing year. The reports of the Examining Committee and the Committee on the Divinity School were ordered to be printed, after which the Board adjourned to the first Thursday in February.

The Legislative Temperance Society, was organized anew on Wednesday evening of last week at the State House. There was a very large and spirited meeting, and addresses were made by the Governor Samuel C. Allen, Hon. Samuel Russell, Myron Lawrence and others. Already 156 members of the State Government have joined the society, which is a much greater number than had signed last year at this time. The officers for the current year are as follows:—

President—Governor George N. Briggs. Vice Presidents—Lieutenant Governor John Reed of Yarmouth, George S. Boutwell of Groton, Samuel Hoar of Concord, and Samuel C. Allen of Boston. Recording Secretary—Thomas Gill of Boston Corresponding Secretary—John Clark of Boston. Executive Committee—William B. Calhoun, Secretary of State, Amasa Walker of North Brookfield, Myron Lawrence of Belchertown, Charles Theo. Russell of Boston, N. P. Banks Jr. of Waltham, Samuel L. Crocker of Taunton, Henry L. Dawes of Adams, and William Balson of Gloucester.

Novel Precedent. Rev. Mr. Slicer, the late Chaplain of the United States Senate, which office he has held for ten years, at a salary of 500 dollars a session, has succeeded in obtaining a grant of 500 dollars for his attendance upon the Senate during the three weeks that that body was waiting for the organization of the House. It does not appear that he performed any service; but he was ready to do it, and therefore claims pay. The Senate chose another Chaplain, Rev. Mr. Butler, but the old incumbent was determined not to retire without another *slice* of the public loaf. It is surprising that the Senate should have granted his claim; for the result of it is, that two salaries are paid, while the Senate have only the benefit of one clergyman. [Traveller.

A Large Criminal Docket. The Journal states that over sixteen hundred cases were examined before the Grand Jurors of the Municipal Court during the last year. The District Attorney, S. D. Parker, Esq., is preparing his annual report of the business transacted by the Court during the year, and his manuscript covers over one hundred and thirty-five pages of foolscap paper.

Chauncey Place Church. We understand from the Post, that the Committee of the Chauncey Place Church have received a formal reply from the Rev. Mr. Peabody of Portsmouth, in which he accepts the appointment of pastor of that church.

Agricultural School in New York. The Legislature of New York has appointed a Committee to report upon the expediency of establishing an Agricultural School and Experimental Farm, in the State of New York.

Fourth District. The election on Monday has probably resulted, as before, in no choice. Mr. Thompson has gained largely as compared with the November election.

Resignation. We learn that Rev. T. D. P. Stone has resigned the office of chaplain and teacher in the State Reform School at Westboro.

INDICTMENT OF PROF. WEBSTER.

At about half past ten o'clock this morning the Grand Jury for Suffolk came into the Municipal Court, Chief Justice Wells presiding. Upon the roll being called, twenty-two jurors answered to their names, twenty-three being the full number. The absent juror was Thomas H. Perkins, Ed, excused on the ground of his father. The foreman of the Jury then handed to the Court an indictment.—After which they were excused until next week.

The indictment contains four counts, in all of which Parkman on the 23d of November, is alleged to have been done with a knife, the deed is alleged to have been done with a knife, in the second with a hammer, in the third with his hands and feet, and in the fourth by some means to the Jury unknown. These cover all the ways in which Dr. Parkman, from the evidence might have been killed.

The Chief Justice and Judge Bigelow then had a consultation, as to whether the accused should be brought before the Municipal Court and notified of the indictment, or, that the Supreme Court being in session, the indictment should be immediately certified up. It was finally decided that he should be brought before the Municipal Court at 1 o'clock, and be notified of the indictment.

At 1 o'clock accordingly, the accused was brought into Court, which was nearly full of spectators. He took his seat in the dock, and almost immediately was addressed by the Clerk, who informed him that he had been indicted for the willful murder of Dr. George Parkman, and that the indictment would be certified up to the Supreme Court. He was then remanded back to close confinement in jail, until discharged by due course of law. Dr. Webster appeared to be perfectly self-possessed, bowed to several of his friends as he passed from the door to the dock, and immediately upon receiving the order of Court remanding him to jail, spoke to the officer, who reconducted him from the Court House. He does not seem to have suffered much from his confinement, but appears to be in the enjoyment of his usual health.

He will probably be arraigned in the Supreme Court next week, when a time for his trial will be assigned.

The Grand Jury, it is stated, did not examine the whole number of witnesses summoned by Government; but only about two thirds. Among them were R. C. Shaw, Mr. Littlefield and wife, City Marshal Tukey, Charles M. Kingsley, (clerk to the late Dr. Parkman,) Drs. Winslow Lewis, C. T. Jackson and Keep, Oliver P. Bowman, grocer, Mr. Savin Express man, Fuller Journeyman, of the West Boston Iron Foundry, James M. Edgerly, of No. 3 Union street, James H. and Edward Blake, Charles W. Cummings, Mr. Joseph M. Hall of Dedham, Paul Holland, Calvin Gilman, and the various police officers who found the remains and arrested the accused. [Traveller of Saturday.

MASSACHUSETTS LEGISLATURE.

In the *Senate* on Friday, Mr. Buckingham, from the Committee on Agriculture, reported a Resolve in favour of the establishment by Congress of a Board of Agriculture, which was read once, and orderd to be printed.

On motion of Mr. King, it was

Ordered, That the Committee on Railways and Canals consider the expediency of repealing the law which requires the bell to be rung on a train when it approaches railroad crossings, and in lieu thereof, requiring the Engineer to blow his steam whistle.

In the *House* on Friday, Mr. Fisk of Wrentham, made a motion, that the Committee on Education consider the expediency of amending the fifth section of the 28d chapter of the Revised Statutes, so as to provide that the towns therein specified may make an annual communation of — dollars to each householder or family, in lieu of maintaining the high school therein prescribed.

The same day, Mr. Schouler of Boston, moved that the Committee on the Judiciary consider what additional legislation is necessary to preserve the public peace, and prevent gambling, drinking, and rowdyism in general, at military musters, cattle shows, and other gatherings of the people of the Commonwealth.

On Saturday, Mr. Banks of Waltham, moved that the Committee on Education consider what legislation is necessary to enable the Legislature to ascertain what disposition is made of the sums drawn from the General School Fund by the several towns of the Commonwealth; also, the expediency of requiring that the annual School Report of each town shall state what compensation is paid to the General School Committee.

On the order concerning the necessary measures to make Harvard College more beneficial to the people of the Commonwealth—Messrs. Boutwell of Groton, Hopkins of Northampton, Safford of Dorchester, Frothingham of Charlestown, Gould of Boston, Strickland of Sandisfield, and Wood of Fairhaven, were appointed.

The main subject of debate in the House for the week past, has been The Plurality Bill so called; that is, a Bill providing that a plurality shall elect in certain cases instead of a majority.

THE AMERICAN AND FOREIGN CHRISTIAN UNION, is the title of a new monthly magazine, just issued by the A. and F. Christian Union. This Society is the amalgam of the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance. The Quarterly Paper of the Evangelical Society and the American Protestant have been discontinued, and this magazine, edited by Rev. Dr. Baird, is the organ of the new Society. It contains 48 pages, and is published monthly. We have not had time to examine it.

SINGULAR ACCIDENT ON THE PORTSMOUTH, SACO AND PORTLAND RAILROAD. We have the following particulars of the accident on the Eastern route last evening, from Longley and Co.'s express. When the train was within about half a mile of North Berwick, and going at a rapid rate, one of the wheels of the last car, belonging to the B. & M. R. train, which was full of passengers, suddenly broke, falling upon the track. The car was instantly thrown upon one side, and uncoupled from the remainder of the train. Every exertion was used by the conductor and others upon this train to stop the train, and hasten to the assistance of those in the one overturned. They found that the stove had been thrown to one side, the coals scattered about, and that the inside was all in a blaze.

A part of the passengers had succeeded in getting out, but the remainder were in rather a dangerous position, it being difficult from the position of the car to get through doors or windows. With the assistance of the other passengers, they were however all rescued without any having suffered serious injury, though many were badly burnt, some bruised and almost all lost cloaks, hats, muffs or umbrellas. Within 15 or 20 minutes the car was reduced to ashes. It was almost unaccountable that no lives should have been lost, either from the shock of the first overturn, or from the fire. A passenger in the train describes the scene as thrilling in the extreme. Every seat in the car was occupied at the time of the accident, by men, women and children. From its windows proceeded volumes of smoke, and the cries and frantic attempts of those imprisoned within were appalling. Boston Traveller, 17th inst.

DR. ACHILLI.

Just before the sailing of the last steamer, there was a report in England, that Dr. Achilli had been released from the prison of the Inquisition at Rome. But the grounds of the rumor were not known, and it had gained little credit. The London Christian Times, of Dec. 28th, says:

"We have reason to know that steps have been taken, which render it absolutely impossible that he should now be kept a prisoner, without such an utter loss of honour to the Papal Government before Europe, as no Government could stand. There is, in fact, good ground to affirm the moral certainty of his deliverance, and we hope to be able to announce it next week. In the meantime, a brief review o' some of the facts of the case is desirable. Dr. Achilli was arrested by the Roman *sbirri* at night, during the existence of the French military occupation and government of Rome, and under the sanction of a corporal's guard of French *chasseurs*—the regiment and the parties being now known. The inquiries of Dr. Achilli's friends have ascertained that, beyond all question, Achilli had exercised his right, under the *de facto* Government of the Republic, to circulate the Holy Scriptures, and to speak on the subject of religion to his friends. He had, also, married.—On the first application of his British friends to the French authorities, and the inquiries which the French Ambassador instituted, they were told that while the French would allow no religious persecution under their flag, there were other grounds of flagrant immorality alleged against him, which justified his imprisonment. Measures were energetically taken to scrutinize these statements to the bottom, and they are all found to be utterly fallacious and false.

The ground, then, on which the French Ministry had been induced to hang back, was entirely taken from them; and the friends of Dr. Achilli applied to the nation who held military possession—absolute military possession of Rome—to liberate the prisoner.—But the Ministry was now primed with a different statement,—that Dr. Achilli was a recreant priest, who had broken his vows and married, and that he had been apprehended correctly by the Roman ecclesiastical authorities for ecclesiastical offences.—That the French troops used on the occasion was denied. In fact, the Minister at Paris, and the Ambassador and Commandant at Rome, stated most confidently that they were in a position to deny absolutely that the French authority had been used on the occasion; and that, if it were otherwise, it would materially alter the complexion of the case. The facts, however, of the arrest then underwent a strict examination. French officers were brought forward as witnesses to the military occupation of the house by the *chasseurs*, while Achilli was taken; and it was shown that the denial of this was just as false as the original charges of immorality, which had been withdrawn. The case is thus reduced to a very simple one. The power of France has been directly applied to persecute a convert from Romanism, against whom no offence can be alleged, but facts which are perfectly consistent with his principles as a Protestant, and with the high moral tone of a scripture and Protestant faith; and the liberal code of the *de facto* Government under which he acted, and the clear and unquestioned principles of the French code, extended to him in all that he did so absolution and undoubted protection. After every pretence and expedient with which the Papal agent had endeavored to mislead the French Government in the matter, has been exploded and shown to be baseless, there is an undoubted claim on the French honour, on French consistency, and the high chivalric feeling of the nation, to see that this injured man, who has has been incarcerated through their instrumentality, and thus exposed to the machinations of his enemies, should be released forthwith.

VIRGINIA LEGISLATURE vs. VERMONT LEGISLATURE

The antislavery resolutions passed by the Vermont Legislature, and presented to Congress, have also been presented to the Legislature of Virginia, in common with the legislatures of other States. They seem to have excited a most unusual ferment in "Old Virginny." The Governor accompanied them to the Legislature with a message, in which he declares that the time has already passed for the discussion of the questions at issue between the North and South; and avers that the North are trampling on the Constitution, and on the rights of the South, and then adds: "We can take care of ourselves; let us not sit idly down until the foot of the destroyer comes."

The message of his Excellency and the accompanying Vermont resolutions, produced the greatest excitement in the Legislature; and, after a violent debate, or rather a succession of violent discharges of oratory against the North, several resolutions were proposed, among which were the following, which may be taken as a sample of the whole:

Resolved, by the General Assembly of Virginia that the resolutions from the State of Vermont, on the subject of slavery, be returned to the Governor of this commonwealth, with a request that they be returned to the Governor of Vermont, and that the Governor of Vermont be informed that the Legislature of Virginia understand their constitutional rights and mean to maintain them.

Resolved, by the General Assembly, that it be and is hereby recommended to the people of Virginia, not to import, purchase or consume any article, the produce or the manufacture of the State of Vermont, or of any other state in this Union, which shall address to Virginia the language of menace or of reproach.

If the spirit of the last resolution is observed, it will become necessary to overhaul every lot of butter and cheese, and every barrel of pork which finds its way from the North into the Old Dominion, and by some chemical test, or perhaps by the aid of very extraordinary olfactories, detect all sampler that have passed through Vermont hands. [Traveller.

A STRANGE ACT OF THE SOVEREIGN PEOPLE.

A Mr. Barker of Pittsburg, a few weeks ago, was prosecuted for street preaching. We get from the papers but a very imperfect account of the matter. But we gather, that he inveighed against Romanism, and perhaps other sins, in a manner which collected great crowds of people, and as some apprehended, disturbed the order and peace of the city. For this he was imprisoned. There was great doubt on the public mind, whether the offence was actionable at all. And the question became very naturally involved with others of an exciting interest. Some feared, that the right of public speech had been invaded. A strong religious element also enters into it. Many firmly believe that Barker is a martyr in defence of the Protestant religion, and this and the other question adverted to above, have given him a character and prominence which he could never have attained from personal efforts, if he had harangued the people to doomsday.

It so happened, that this took place on the eve of the election of the Mayor of that city, and so the sovereign people, to show proper resentment, elected Mr. Barker their Mayor. The Governor pardoned him out of prison, and he went directly from his cell in prison, to the chair of the Mayor. He immediately entered on his duties, and during the morning disposed of a number of cases of rowdyism, &c. A tavern keeper made complaint to him of a drunken man having broken his windows, after getting drunk in his house. As it was the man's first offence, he fined him sixty-seven cents and costs, and let him go, and he warned the groggery keeper to beware how he conducted his house in future, as he was determined on punishing as well the men who made the drunkards as those who got drunk. He also gave his officers instructions to return the names of all proprietors of drinking, gambling and other establishments, who had violated the law in keeping open houses on the Sabbath day.

FROM WASHINGTON.

The House of Representatives at Washington, says the Advertiser of Tuesday, have at last cut short the farce of detaining the public business while it amused itself by balloting for a doorkeeper, by postponing the election of that officer for about fourteen months. It is to be hoped that the resolution to devote itself to public business implied by this step may be followed out in action. The National Legislature has now entered upon the eighth week of its session, and as yet we have no results from it but personal and sectional attacks and recrimination in the Senate, and vote after vote for officers in the House. Some effort at business may now be expected.

It is said that the President has sent instructions to Mr. Marsh, our representative in Turkey, to use the influence of our government in favor of the Hungarian refugees in that country.

Documents Accompanying the President's Message, in Relation to California.

NEW YORK, JAN. 22. The N. Y. Tribune has the following outline of the documents accompanying the President's Message:

No official report has been received from T. Butler King.

In a despatch from Mr. Buchanan, dated Washington, Oct. 7, to W. A. Vowrhies, he congratulates the citizens on their annexation; prays that it may be perpetual; says the people of the United States will never abandon California; and praises the glorious prospects of California.

The next document is Mr. Clayton's instructions to T. Butler King, in which he says the President will omit nothing that may tend to promote or secure the peace and happiness of the people of California.

He says, further, that if the people of California will live peaceably under the existing government, a new one will be adopted in a few months, in which he is convinced, Congress will make liberal grants of land to settlers.

Our Post Office laws, he says, have been extended to California, and Mr. Vourhies has power to make regulations. Military protection will be afforded.

The Treaty, May 30, 1848, extended the Constitution of the United States over California, which secures the benefit of the Slave Government to the land at present. Our citizens and those formerly Mexicans will be treated all alike.

He says also, laws, custom-houses, and grants of land will be extended to Californians. A government *de facto* to exist until Congress creates another. No import duties to be levied in California on productions of the United States, and none in U. S. ports.

Mr. Clayton says the President will favor any government, republican in its character, which they may originate, and submit to Congress.

The laws of California and New Mexico, as they existed at the conclusion of the Guadaloupe Hidalgo treaty, will regulate the relation of the inhabitants to each other, and will remain in force in the territories.

OHIO LEGISLATURE. *Columbus, Jan. 17.* The greatest confusion still prevails in the Senate, and there is but a faint hope of its being terminated for some time. A resolution was passed giving Mr. Johnson, the Democratic Senator from the disputed district of Henrietta county, his seat, until the matter shall be decided by the further action of the Senate—providing that he should not vote on his own case, or anything affecting, or that could affect, his own case.

Subsequently several efforts were made to offer a resolution to remove the Speaker from the chair. A scene of the wildest confusion followed.

The Speaker decided the resolution out of order, and refused to entertain an appeal.

In the midst of the greatest uproar and confusion, the Speaker announced the Standing Committees.—The Democrats loudly protested against his right to do so. At a late hour the Senate adjourned in great disorder.

REPARTEE OF THE POPE.—Pius Ninth is usually regarded as somewhat deficient in intellect. But persons of that class sometimes by accident or otherwise make a happy speech. It is said that General Hillers, who now commands the French forces in Rome and acts as ambassador to the Pope has been endeavouring to induce the Pope to return to Rome; nay, he had expressed his determination to use force; but notwithstanding all, he has failed in his attempt. M.

THE PURITAN RECORDER.
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JOHN RAYNOLDS, SUPERINTENDING AGENT

The Puritan Recorder.

A THOUGHT FOR THE THOUGHTFUL.

I sat at a river deep and wide
Whence did its waters roll?
And an answer from the glassy tide
In liquid murmurs stole.

At first I dowed a tiny spring,
From an old mossy cave;
Scarce might the swallow dip her wing
Beneath my shallow wave.

Yet whereso'er I glided by,
Noiseless and all unseen,
Beautiful flowers were springing nigh,
And my banks wore a brighter green.

And many a little spring rolled forth
To feed my feeble rill,
As I flow'd along o'er the laughing earth,
My mission to fulfil.

And mile after mile I have wandered now,
Still widening on my way;
And deep and strong is my rapid flow,
As I pass to the ocean away.

And now on my bosom the noble ship
Flows onward with the tide,
And many a cavern, dark and deep
Do my rolling waters hide.

Heed thou my lesson! The spring of love
In a little infant's breast,
The germ of a mighty stream may prove,
In which nations may be blest.

Cherish its flowing, and mark its course,
And score not the tiny rill—
Tis a stream which spring from the lowliest source
Pass on to the ocean still!" Anon.

FOR THE PURITAN RECORDER.

COMMON SCHOOLS—NO. 3.

OBSTACLES TO BE OVERCOME.

Having alluded to the necessity and the true object of common schools, I will now notice a few of the prominent obstacles to their success. These obstructions lie partly in pupils; partly in parents and guardians; and partly in other adverse extraneous influences. I will first notice the bad dispositions and habits of children, from which perhaps none are entirely exempt. Some children have a tenacious disposition for personal gratifications of a low and degrading nature. These are a disposition to gratify their palates improperly; to gratify their cupidity by stealing from their fellows; to gratify their malevolent feelings by abusing others, either with or without provocation; to gratify a propensity to vex and irritate others by petty assaults; or a propensity for tattling and slander; or a propensity for levity and vain amusement. Some children are artful in practising mischief. Others have bad habits, whose dispositions are favorable. A habit of insubordination and disrespect to parents is a bad habit, as all experienced teachers well know. Habits of profaneness, obscenity, vulgarity, rudeness, and all other vicious habits are of this class. A habit of levity and amusement is another. When pupils bring their sleds, and toys, and implements of diversion, and acquire such habits of play as to engross much or most of their own attention, their example and influence are bad. A habit of idleness is an obstacle, for it leads drones into mischief, and tends to defeat their own and others' progress. A habit of jumping at conclusions by guess, without sight, is a formidable obstacle to improvement. Such blunderers often excite levity, and divert the attention of others from study, while they accomplish nothing for their own minds.

These and other kindred dispositions and habits are often acquired at home or abroad; and when they prevail much in schools, these literary institutions in turn become corrupters. "One sinner," says Solomon, "destroyeth much good;" and one pupil of decidedly bad disposition and habits, prevents much improvement. Some of these bad dispositions and habits excite levity, the grand foe to improvement in learning;—others stir up hatred, revenge, and other mischievous feelings;—some tend directly to destroy discipline;—all tend to divert the attention of both teacher and pupils, and thus defeat the progress of schools.

Parents and guardians sometimes throw obstacles in the way. A common one is, to listen to the complaints of their children against teachers, or against other children. Many children are easily set on fire for tattling, detraction, and other mischief. A word now and then against the teacher, or against prominent scholars, founded wholly or partly upon the statements of their own children, is often enough to raise a dark cloud of prejudice. Some parents rudely take their children from school on *ex parte* evidence. Since a good reputation is every thing to a teacher, such a course in parents is a formidable obstacle to the success of schools. A much safer rule is the one adopted by a certain renowned parent, to punish his child without inquiry, whenever he received correction at school.

Another obstacle is a rude interference with the management of schools by parents and guardians, that sometimes is witnessed. When parents discover faults in teachers of a serious nature, they have a right to make the delinquents acquainted with their objections in a proper manner. But a rude and improper interference is an obstacle to the success of schools, replete with mischief.

There are, sometimes, extraneous influences in places that operate as great obstacles to success. Where the state of religion, of morals, of literature or of society is bad, it operates badly upon common schools as well as upon families who associate with corruptors. When the professed friends of religion, morals and literature indulge in slander, detraction and calumny; and especially in the more disreputable vices—where the public example and influence in a place are decidedly bad, especially in places of public resort, this popular influence operates with great effect against proper discipline. Where the influence of Church or State is adverse to the proper discipline and management of schools, and other means vital to their success; as far as that influence is felt, it becomes an obstacle to success.

These and kindred obstacles are very formidable and mischievous. Bad dispositions and habits in children are often stubborn things. Juvenile follies and vices, though of recent origin, are so indigenous to the soil, they acquire strength and tenacity with rapidity. Says Solomon, "Though thou shouldest bray a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him." It is a great calamity to a neighborhood to have a family of children acquire such dispositions and habits. "One scabby sheep infects the whole flock." Parental obstacles are still worse. It ought to be fixed in our minds, that common schools are delicate things. They are more easily blighted than is generally supposed. They are easily infected, easily deranged, for juvenile passions are combustible. Great skill, watchfulness and perseverance are necessary to make them what they should be. It is, therefore, of immeasurable importance that these and kindred obstacles should be removed. C. S.

Avoid the beginnings of evil.

Agricultural Department.

MEETINGS IN THE CAPITOL.

Reported for the Puritan Recorder.

The second of these gatherings occurred in the Representatives' Hall, at 7 o'clock on Tuesday evening, Jan. 15. The President announced the subject for discussion: *Agricultural Education, with reference to Legislative Action.*

The Committee of Arrangements reported that they had engaged Mr. Barry, of Hanover, to open the discussion, who read an address on the subject.

He regarded the prominence given to agricultural education at this time; the interest awakened by County and State organizations; the resolutions which passed the Vermont Legislature, and which have been sent to all the other States and to the central government; and also the recommendation of the President of the U. S. to Congress to create a Bureau of Agriculture, as indications of the progress of this cause.

Education, he said, means more than the cultivation of the intellect. A complete education developes the physical, social, and moral powers. No other employment is so conducive to the acquisition of such an education, as agriculture, exercising all the powers of man in circumstances most favorable to developement. He ascribed it to this cause that so many of our statesmen and distinguished men were brought up on the farm. Which of the Presidents of the United States was not a practical farmer?—This circumstance should encourage our cultivators. The false opinion is too common, that the life of the farmer is one of severe toil and of drudgery. At the first view, there appears to be very little poetry or pleasure in digging ditches, clearing swamps, laying stone wall, ploughing, hoeing, mowing, and in most of the operations of farming; but both are discovered when these are connected with their proper end, with the fruits which they mature for supplying the wants of man and beast.

After a brief sketch of the history of agriculture in this and other lands, he spoke of some in our country, whose scientific researches had promoted this art; as a Silliman, a Hitchcock, an Eaton, a Torrey, a Jackson, a Buel, and a Coleman.

The speaker said that the example of other countries should excite us to greater exertion for the promotion of agricultural knowledge—England, France and Germany are ahead of this country in the organization and support of agricultural schools. Shall we, whose military and naval schools, whose academies, colleges and professional seminaries, whose asylums and benevolent institutions are of world-wide renown, be longest destitute of a school for the education of our young farmers? But it is said that a brighter day has already dawned, and that something has been done by our State government. To what does it amount? She has put one book on Agriculture into the District School Library which her bounty has scattered over the Commonwealth; she has incorporated County and State Agricultural Societies, on which she bestows a meagre annual patronage; the establishment of the Lawrence Scientific School at Cambridge is encouraging. In all these we ought to rejoice; but neither of them furnish what the farmer most needs,—a school in which he can acquire both a practical and a scientific knowledge of his profession.

The speaker thought that the public mind was prepared for the erection of such a school. Many causes have contributed to this result, among which agricultural journals are prominent—as the New England Farmer with 4000 subscribers, the Ploughman with 10,000, and the Cultivator with 21,000, besides many others, which give this subject a prominent place in their columns. Books have been published, and the reports of kindred institutions in European countries have reached us. France, the last year, created twenty such schools; and she had previously nearly that number. These are supported from her treasury, and, in addition, she patronizes 100 agricultural societies.

As a reward for her munificence, she now raises one half more wheat than she did in the reign of Louis XV, and her other agricultural productions have increased in a similar ratio. In these institutions, she teaches the poor children that most useful of arts—how to derive their support from the soil. Why should we not learn a lesson from this, in respect to the children of poor emigrants among us? Why should we not give them a portion of our public lands, and teach them to earn their living by the sweat of their brow, rather than to support them in our almshouses and prisons?

We have more capital invested in agriculture than in commerce, manufactures, and all corporate institutions, as banks, railroads and the like; and while we legislate, and make appropriations for the latter, shall we do nothing for the former?

These remarks, the lecturer said, that he intended as mere hints; and if they would serve as a proper introduction or opening of the discussion, he should realize from them all which he intended.

Mr. H. C. Merriam, of North Tewksbury, offered the following resolution:

Resolved, That it is expedient that the Commonwealth of Massachusetts do, at the present session of its Legislature, establish an Agricultural School connected with a Model Farm.

Mr. Daggett, of the Senate, felt confident that there would be an agricultural school in successful operation within the limits of this Commonwealth in a very short time. Whether the people generally are prepared for it or not, he could not say; but he could only speak for himself, he was prepared for it. He felt concerned for the honour of Massachusetts, which had hitherto taken the lead in every species of enterprise and improvement; and for one, he should be exceedingly reluctant to see any other State taking the lead of her in agricultural education. Other States are already at work, and will be in the lead if we do not act with energy and promptness. If the people are not prepared to create an institution exclusively for this object, they are certainly prepared to organize and support a department for agricultural education in some existing institution; and, for his part, he should prefer it in an academy, rather than a higher seminary.

Mr. Breck, of Brighton, thought that the time had arrived for legislation in promotion of agricultural education. He wished to see an institution entirely devoted to this subject; a department in some other seminary he did not believe would secure the object. If the State would make an appropriation for the purpose, though it should be small, private munificence would finish the work. A farm of 250 acres was needed, consisting of a variety of soil, and located in the centre of the State, not in a manufacturing district nor in the immediate neighbourhood of a city or large town, but in the midst of an agricultural population.

The institution in connection with such a farm, might be commenced on a small and economical scale, with a prospect of enlargement as interest and funds increase. He thought that it should give instruction in languages, mathematics, civil engineering, natural science, history, rhetoric, logic, intellectual and moral philosophy; and should furnish courses of lectures on geology, mineralogy, chemistry, botany, natural philosophy, agriculture, horticulture and arboriculture. He would have the course of study continue three years, and include manual labour upon the Model Farm; and he hoped that the present session of the Legislature would not close without action on this important subject.

Mr. Jenks, of Boston, was impressed with the importance of the subject, and thought that the facts and arguments respecting it might naturally be considered under three heads: the uses or means of agricultural education, the manner of attaining it, and its claims upon the State for patronage. It would probably prove here as it did in France, that one of the chief embarrassments to success would be found in the want of a deep conviction in the people respecting its necessity. We are behind Europe both in the science and the art of agriculture. Our young cultivators need to be trained in the management of a farm.

He thought that the object desired could be attained either by a State appropriation to some existing institution or institutions, or by the appointment of commissioners, who shall collect facts, mature a plan, and make a report to the next Legislature.

Mr. French, of Braintree, believed that no people would more highly appreciate, none be more benefitted by an agricultural institution than the citizens of Massachusetts; and he hoped that the Old Bay State, always leader of the van in the march of improvement, would not recede from the vantage ground which she occupied, but would at once provide an institution in which 300 or 400 young men might acquire a scientific and practical knowledge of agriculture, and which should diffuse its salutary influence wherever these should settle in the commonwealth and the country. He thought that the course of study should occupy three years, and should be so practical that a young man on leaving the institution should be able, in regard to fruit trees, to select the *best varieties* for different localities and purposes.

It creates a fitness for intercourse with those glorified beings with whom the believer anticipates a deathless heritage. Amid its hallowed hours, the sainted ones whom he loved, and whose turf-pillow may have gathered greenness from his dropping tears, draw near, and teach him the dialect of heaven. They tell him of the empty tomb, of the soaring spirit; and he seems to feel their breath on his cheek as they whisper "Come up hither." Blessed Sabbath! that thus brightens the golden chain between men and angels, and vouchsafes a foretaste of the "rest that remaineth for the people of God."

Mothers! who labor and pray that you may train aright the children who are dearer to you than your own lives, this Bible and this Sabbath are your great teachers, the conduit-pipes through which you receive wisdom and consolation from above. Bow down before their voice and teach your little ones to reverence them by your own example. So may they aid you to and others, until the teacher and the taught find a home where the law and the testimony are the delight of every heart, and the Sabbath-rest is eternal. [Mrs. Sigourney, in "Mrs. Whittlesey's Mothers' Magazine."

Miscellaneous Readings.

☞ From the recently published Memoirs of Wm. Wirt, by Mr. Kennedy, we select the following paragraphs pertaining to his visit to this city, on professional business in 1829.

HON. WILLIAM WIRT IN BOSTON.

Mr. Wirt was now about to test his professional reputation upon a new and distinguished theatre. In his letter to Mr. Pope he announces that he was engaged to try a case in Boston in June. He was not altogether unused to appear before tribunals out of the range of his ordinary practice. In the years 1826, 27, and '28, he had been employed by the Government to aid in the argument of some important cases in Philadelphia, which had acquired celebrity throughout the country, from the magnitude of the interests involved, as well as from the extraordinary character of the facts. The Attorney General (Mr. Wirt) took a leading part in these trials and won for himself new forensic honours in the estimation of the astute and intelligent bar, in whose forum the cases had been disposed of. He had occasion to allude to this in a letter to his friend Pope. Speaking of the unfavorable impression which had been raised against his professional character, by the publication of his few literary works, and alluding particularly to the British Spy and the Old Bachelor as "recreations written merely for the newspapers, in which they were first published," he said, "They have certainly contributed to impair my reputation for strength of mind and to fix on me the character of a flowery declaimer." "In Philadelphia," he added, "the lawyers made no bones of telling me that they expected only a siren song, and had heard a rhapsodical argument. It was the same thing in Baltimore, when I first came here; and so it was in Washington. So that I brought a bad forensic character with me, and I have been struggling ever since to overcome it, by giving up rhetoric and sticking to logic and to law—I have reason to believe that I have succeeded wherever I have appeared, in bettering my character somewhat as a reasoner and a lawyer."

He was now to bring the opinion expressed in this extract, to the ordeal of a rigorous criticism in a distant court, where it may be believed the professional judgment was not likely to be swayed by personal favour, nor rendered unduly severe by foreign prejudices. Where in fact, the lawyer would be likely to be measured by his merits.

The Boston case in which he was employed, was that of Henry Farnum, administrator *de bonis non*, of Tuthill Hubbart *vs.* Peter C. Brooks. It was a case upon a bill in equity, brought before the Judges of the Supreme Court of the State, involving an investigation of a long train of accounts, and as little likely perhaps, to enlist interest beyond that of the parties immediately concerned in the issue as any case on the docket. Mr. Wirt was employed for the plaintiff, assisted by Messrs. Nicols and Rand. The opposing counsel was Mr. Webster, with Messrs. Warren and Gorham for his colleagues.

This is an outside view of the field of battle, and of the array of the parties.

While in Boston, he writes as follows—to Judge William H. Cabell.

Boston, June 14, 1829.

My Dear Cabell:—I got here the evening before last. Boston seen in the approach, and with all its Revolutionary associations, is the most beautiful and interesting picture I ever beheld. New York is not to compare with it; even our beautiful Richmond, dearly and tenderly as I love it, sinks under the comparison.

I walked through the town last night, with Webster, by moonlight, and was quite overwhelmed with the air of wealth exhibited in the vast number of granite and brick palaces which abound through the place. We went to see the famous Faneuil Hall. How my heart swelled at the recollection of the scenes enacted there!—Especially that powerful appeal of Otis's which Marshall gives us, beginning,—"What, Moderator, it is not the spirit that vapors within these walls, &c." Do read that speech, and tell me if it does not beat Logan in eloquence.

—There go the church-bells! What a number, and variety of note, and distance—from every quarter of the town! It is a famous place for bells and music of all kinds, from Yankee Doodle to Old Hundred.

* * This is certainly the most hospitable place in the world. I arrived here two evenings ago at six, when visitors began to call, and did so after I went to bed. All yesterday they were coming, till I had to say at the bar, I was not at home. Then came cards and invitations to dinner and evening parties. "What am I to do with all these, F.? (my client)—how am I to answer all these invitations?" "You will please to say, sir, that you are private property till my cause is over." I took him at his word, and wrote that as my apology, which I showed him. "Very well, sir," said he, "I will endorse it."

* * They must wait until I have done with this cause. It is an old insurance account of forty years' standing, and I am following the explanations of one of the truest-nosed beagles that was ever put upon a cold trail. He is a fine fellow, as true as a rifle; and it is quite a curiosity to see him threading these old mazes I shall have a hard heat in the cause. The trial commences on Tuesday. I am brought here to combat Webster on his own arena—and I think I shall gain the day, which will be a great triumph. Having grappled with my adversary before, I know his strength, and all his trips. It is a good way towards victory to feel undaunted. My health is uncommonly good. * *

Yours affectionately, Wm. Wirt.

To Mrs. Wirt.

June 15, 1829.

Everybody is exceedingly kind,—I have not returned a single visit yet, except Blake's and Webster's. Webster receives and treats me with a kindness and cordiality that cannot be exceeded. Dabney Carr himself could not receive me with more assiduous attentions. His manner is plain, warm and cordial, without parade. He is in my room two or three times a day. Judge Story insists that I must go to Salem to see him. My cause begins tomorrow, and will last a week. I have been employed in another case in the Supreme Court. * * *

June 21.

* * Our adversaries opened their case yesterday in a speech of six hours. * * I have an exceedingly tough cause of it. The court, I fear, is against us. The case is intrinsically very difficult, complicated and extensive, and it is a very severe task. I am pursuing it with great labour. * *

What shall I say of the people, from whose kind hospitalities I have to beg for quarter till my cause is over. I have never received such a profusion of attentions any where in my life. I have not yet returned a visit, nor accepted an invitation. I must stay two or three days after my argument is ended, to give some evidence of my gratitude, at least by returning my visits. And I must run down to Salem to see Judge Story.

* * Webster speaks to-morrow in this great cause. I on Tuesday, I suppose. Mr. Adams is hourly expected. I must go to see him at Quincy. * *

June 28.

* * I have told you how kind Webster has been to me. He praises my speech, "Our people thought highly of you,"—he told me—but they had no idea of your strength. The Judges have spoken on the subject, and expressed their gratification. You will carry back a far higher reputation than you brought with you. You have taken wonderfully with all our people," &c. All this was so warmly and earnestly said, that it made me love him. I thank God for bringing me safely out of what I thought a most trying situation. I went to court on Wednesday with more despair than I ever entered a court room in my life. I would have given any sum in my power never to have come to Boston. I was worn out by the weeks' trial, prostrate, nerveless; and so crowded was the room with ladies and gentlemen, that I could scarcely get in. You would have pitied me if you had seen my sinking heart. And yet, in a speech of five hours I was never better satisfied with myself. Such vociferous plaudits! * * When I had finished, Mr. Brooks, who was the defendant against me, and I was trying the cause, came to me at the bar, and taking my hand, spoke to me in the kindest terms, expressing his high satisfaction at my demeanor towards him during the trial. His friends have been amongst the most attentive persons to me. My clients, on the other hand are delighted.

Yours affectionately, Wm. Wirt.

Mr. Wirt remained in Boston several days after this trial. His sojourn there was marked by every manifestation of kindness which the well known hospitality of the city could supply. The newspapers were full of encomiums of his eloquence, his legal learning, his exalted professional deportment.

HOW GRIEF AFFECTS WOMEN AND MEN.

The statistics of suicides in France, showing the relative numbers of male and female suicides, exhibited the following causes—Crossed in love, ninety-seven males, and one hundred and fifty-seven females; jealousy, thirty-nine males, and fifty-two females; mortified pride, twenty-seven males, twenty-seven females; calumny and loss of reputation, ninety-seven males, twenty-eight females; remorse, thirty-seven males, twelve females; disappointed ambition, one hundred and ten males, twelve females;—reverse of fortune, two-hundred and eighty-three males, thirty-nine females; gaming, one hundred and forty-one males, fourteen females; other species of misconduct, two hundred and eight males, seventy-nine females; domestic chagrins, five hundred and twenty-four males, two hundred and sixty females: misery, five hundred and eleven males, five hundred and ninety-four females; fanaticism, one male, thirteen females.

PROVERBIAL.

Use soft words and hard arguments. A friend's help is not to be bought at a fair. Misfortunes are a kind of discipline of humanity. The first part of wisdom consists in ability to give good counsel; the next is, to take it. If your means suit not with your ends, pursue those ends which suit with your means. Truth overcomes falsehood, and suspicion cannot live before perfect frankness. Never carry a sword in your tongue to injure the reputation of any man. Teach your children well; then, though you leave them little, you give them much. When the heart is won, the understanding is easily convinced. When passion enters in at the gate, wisdom goes out at the back. The noblest designs are like a mine—when discovered they are lost. A friend, like a glass, will best discover to you your defects. Discourse, like the season of the year, is best in its proper time. Secrecy is the key of prudence, and the sanctuary of wisdom. He is richest who is contented; content is the riches of nature. A spare and simple diet contributes to the prolongation of life. If a jewel be genuine, care not who says it is not. Self-esteem is often punished by universal contempt. All men are idolaters—some of riches, others of honour. Make other men's shipwrecks seamarks to yourself. Make choice of a wife by the ears—not by the eyes. Make not the sail too big for the vessel, lest you sink it. To whom you betray your secret, you give your liberty. At the gate which suspicion enters, love goes out. We do not want precepts as much as patterns. It is better to have enough than to have too much. Forget others' faults by remembering your own. Nothing is more noble than fidelity—faithfulness and truth are the best endowments of the mind.

ANTIQUITIES.

Nineveh was 15 miles, by 9, and 40 round, with walls 100 feet high, and thick enough for 3 chariots abreast.

Babylon was 60 miles within the walls, which were 75 feet thick, and 300 feet high, with 100 brazen gates.

The temple of Diana, at Ephesus, was 429 feet high to support the roof. It was two hundred years in building.

The largest of the pyramids is 481 feet high, and 653 feet on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. 360,000 men were employed in its erection.

The labyrinth of Egypt contains 300 chambers and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round. It had 100 gates.

Carthage was 25 miles round.

Athens was 25 miles round, and contained 250,000 citizens, and 400,000 slaves.

The temple of Delphos was so rich in donations, that it was plundered of £100,000 sterling, and Nero carried from it 200 statues.

The walls of Rome were thirteen miles.

The Family Fireside.

A HYMN FOR CHILDREN.

LIE DOWN WITH THE LAMB.

How sweet is the evening, when shadows are long!
How fresh is the morning, when daylight is strong!
How good is the season, for slumbering and dark,
Lie down with the lamb, and arise with the lark!

The lamb is an emblem of Him that I praise;
The lark may instruct me my music to raise.
Whatever the harmony in which you embark,
Lie down with the lamb, and arise with the lark.

Lie down in sweet lowliness, simple and meek;
Arise with obedience, Christ's praises to speak;
But resting or rising, this motto remark,
Lie down with the lamb and arise with the lark.

Thus lambs like and larks like my days I would spend,
All peaceful and joyful, till all my days end;
If then you have care for my paradise—Hark!
Lie down with the lamb, and arise with the lark. J. W. A.

INTELLIGENT MOTHERS.

Mothers, much devolves on you. Let a mother's vigilance, and care, and affection, all be most earnestly consecrated to the blessed work of sowing the seeds of piety in childhood's heart and thus forming the young immortal. Scarcely a character of eminence has ever appeared, either in the Church or in the State, but confessed his obligations to a judicious mother. Pious mothers have done more to people heaven, than any other class of persons, next to the preachers of the gospel; and even the usefulness of ministers must be shared with those who had prepared the minds of their converts to receive impressions from their sermons. Napoleon once asked Madame Campan, what the French nation most wanted. Her reply was compressed into one word—"Mothers." It was a wise, beautiful and comprehensive answer. Ask me what the Church of God wants next to earnest ministers, and I answer, "Intelligent Mothers."

THE DEATH OF CHILDREN.

The death of a child is, to the mother's heart, like the dew on a plant from which a bud has perished. The plant lifts up its head in freshened greenness to the morning light; so the mother's soul gathers from the dark sorrow through which she has passed, a fresh brightening of her heavenly hopes.

"There's many an empty cradle,
There's many a vacant bed,
There's many a lonely bosom
Whose joy and light are fled;
For there is sweeter graveyard
The little lambs lie,
And business is of saver blessedness
Are gathered there to-day."

A STRIKING THOUGHT.

"The death of an old man's wife," says Lamartine, "is like cutting down an ancient oak that has long shaded the family mansion. Henceforth the glare of the world, with its cares and vicissitudes, fall upon the old widower's heart, and there is nothing to break their force or shield him from the full weight of misfortune. It is as if his right hand was withered—as if one wing of his eagle was broken, and every movement that he made only brought him to the ground. His eyes are dim and glassy and when the film of death falls over him, he misses those accustomed tones which might have smoothed his passage to the grave."

EARLY RELIGIOUS INSTRUCTION.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should come to years of discretion, and be able to choose for itself. "I showed him my garden," says *Coleridge*, "and told him it was my botanical garden. 'How so,' said he, 'it is covered with weeds.' 'O!' I replied, '*that* is because it has not yet come to its age of discretion and choice. The weeds you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries.'"

The celebrated *Dr. Dwight* thus speaks of the importance of early religious training:

The great truths of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles; to have been inwoven in its nature, and to constitute a part of all its current thinking.

SOMETHING THE CHILD SHOULD LEARN.

There is nothing of greater importance than the giving of children correct views of the character of God. This is the foundation of all wise education. It should be laid deep and wide. Make it impregnable to the artillery of infidelity and the storm of revolutions. Fix it immovably in the conviction of the child, and it will give you an easy inlet to his heart. Nature's beauty, nature's sublimity, nature's abundance, nature's harmony and universal adaptation, finely illustrate the character of God. The child may learn much here. But in Christ, as made known in the Bible, is the perfection of its development. There it lives and assumes individuality. It is not simply a doctrine. It is a moving character. It is a glorious portraiture of our heavenly Parent.

THE SABBATH A DAY FOR MOTHERS.

If there were a day when the heavy-laden might repose from their burdening cares, when the sheep that had gone astray might hear of the open fold of the great Shepherd, when the poorest and most despised might associate not only with the rich and noble, in the worship of their common Father, but with cherubim and seraphim, around a throne, would it not be yearned after, watched for, and exultingly hailed throughout all the dimness and weariness of life?

And there is such a day. Duly it returns to spread its angel-wing over the caravan of Christian pilgrims, as they traverse these desert sands. Many feel its propitious influence in their temporal as well spiritual progress. They find it leading the soul away from the rocks and quicksands where the helmless, headlong course of the week might have driven it, and impelling it toward the peaceful stream of heavenly contemplation.

It creates a fitness for intercourse with those glorified beings with whom the believer anticipates a deathless heritage. Amid its hallowed hours, the sainted ones whom he loved, and whose turf-pillow may have gathered greenness from his dropping tears, draw near, and teach him the dialect of heaven. They tell him of the empty tomb, of the soaring spirit; and he seems to feel their breath on his cheek as they whisper "Come up hither." Blessed Sabbath! that thus brightens the golden chain between men and angels, and vouchsafes a foretaste of the "rest that remaineth for the people of God."

Mothers! who labor and pray that you may train aright the children who are dearer to you than your own lives, this Bible and this Sabbath are your great teachers, the conduit-pipes through which you receive wisdom and consolation from above. Bow down before their voice and teach your little ones to reverence them by your own example. So may they aid you to and others, until the teacher and the taught find a home where the law and the testimony are the delight of every heart, and the Sabbath-rest is eternal. [Mrs. Sigourney, in "Mrs. Whittlesey's Mothers' Magazine."

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